The CHRISTIAN CENTURY

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Cardinal Mindszenty's Arrest
An Editorial

The Freedom of the Preacher
By Francis J. McConnell

Military Government—Here!
An Editorial

For Food and Faith
By Robert Root

End of Western Supremacy
By Josef L. Hromadka

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In This Issue

FRANCIS J. MCCONNELL contributes to this issue the first of a series of autobiographical articles, which will appear at intervals during the coming months. Bishop McConnell first became a national figure soon after the First World War, when he headed an investigation conducted by the churches into the causes of a great strike in the steel industry. He was at one time president of De Pauw University and served a term as president of the Federal Council of Churches. He gave the Lyman Beecher lectures at Yale in 1930 and the Barrow lectures in India in 1931, and is the author of seventeen books. For the first fifteen years after he entered the Methodist ministry Dr. McConnell was pastor of churches in Massachusetts and New York. He became a bishop in 1912. Now retired, he lives at Lucasville, Ohio.

JOSEF L. HROMADKA is dean of the Jan Hus Theological Faculty at Prague. His address at the World Assembly of Churches at Amsterdam, of which the concluding part is presented in this issue, was one of the most widely discussed of the Assembly. During the war years, Professor Hromadka taught in Princeton Theological Seminary. He returned to his native Czechoslovakia under a strong sense of Christian duty. As a member of the "Central Action Committee" under a government headed by a Communist, he occupies a highly controversial position.

ROBERT ROOT returned recently from a journey around the world, after having worked for two years as a member of the publicity staff of the World Council of Churches at Geneva. He is now writing and lecturing. His home is at Ames, Iowa.

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Calendar of Coming Events

Jan. 11-13. Home Missions Council of North America Annual Meeting, Buck Hill Falls, Pa.
Jan. 13-20. National Christian Teaching Mission, Boulder, Colo.
Jan. 16-22. Church and Economic Life Week (Federal Council of Churches sponsorship).
Jan. 16. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
Jan. 16. Ford Hall Forum, Boston; Leo M. Cherne, speaker.
Jan. 18. New York Institute for Religious and Social Studies; Mordecai M. Kaplan, Sherman Kent, Philip Rahv, speakers.
Jan. 18. Wisconsin Council of Churches Annual Meeting, First-University Methodist Church, Madison.
Jan. 20-27. National Christian Teaching Missions, Saginaw, Mich.; Sioux Falls, S. D.
Jan. 23. Chicago Sunday Evening Club; Robert J. McCracken, speaker.
Jan. 23. Ford Hall Forum, Boston; Abram Leon Sachar, speaker.
Jan. 24. United Church, Raleigh, N.C., Institute of Religion; Henry Steele Commager, speaker.
Jan. 24-27. Ohio Pastors' convention, Columbus.
Jan. 25. New York Institute for Religious and Social Studies; John L. Childs, Richard P. McKeon, Harry Slochower, speakers.
Jan. 25-27. Indiana Council of Churches Pastors' Conference, Third Christian Church, Indianapolis.
Jan. 27. National Conference on Church and State, Washington, D. C.
Jan. 30-Feb. 6. Youth Week.
Jan. 30. Chicago Sunday Evening Club; Bishop Richard C. Raines, speaker.
Jan. 30. Ford Hall Forum, Boston; Maurice Hindus, speaker.
Jan. 31. Minnesota State Pastors' Conference, House of Hope Presbyterian Church, St. Paul.
Jan. 31. United Church, Raleigh, N. C., Institute of Religion; Harold E. Fey, speaker.
Jan. 31-Feb. 2. New York State Pastors' Convention, Syracuse.
Jan. 31-Feb. 4. 18th Annual Ministers' Week, Chicago Theological Seminary.
Feb. 1. New York Institute for Religious and Social Studies; Stanley R. Hopper, Norman Thomas, J. Paul Williams, speakers.
Feb. 1-4. National Lutheran Council Annual Meeting, New York City.
Feb. 3-10. National Christian Teaching Missions, Burbank, North Hollywood and Van Nuys, Calif.
Feb. 6-12. Boy Scout Week.
Feb. 13. Race Relations Sunday.
Feb. 14-15. Disciples Conference on Christian Unity, Seattle.
Feb. 17-18. Disciples Conference on Christian Unity, Portland, Ore.
Feb. 17-24. National Christian Teaching Missions, Riverside and Pasadena, Calif.
Feb. 18-19. Christian Emphasis Days, Bethany College, Lindsborg, Kan.; D. Elton Trueblood, speaker.
Feb. 20-21. Disciples Conference on Christian Unity, Berkeley, Calif.
Feb. 20-27. American Brotherhood Week.
Feb. 21-25. Rural Life School, Danebod Folk School, Tyler, Minn.
Feb. 24-25. Disciples Conference on Christian Unity, Los Angeles.
Feb. 24-March 3. National Christian Teaching Missions, Youngstown, Ohio; Jasper County, Ia.
Feb. 27. Methodist Laymen's Day.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

THE 81ST CONGRESS deserves to be known to history as the Truman Congress. For it was the President who, by the ferocity of his attack on the 80th as "the second-worst" in the nation's annals, persuaded the voters to displace the smug Republicans with an unforeseen Democratic majority in both houses. But in the oversimplification which is inescapable when appealing to a mass electorate, President Truman created his most difficult legislative problem, now that the 81st Congress is actually in being. He has a far-reaching program of promised domestic legislation—Taft-Hartley repeal, civil rights enactments, inflation curbs, large-scale conservancy projects, social service expansion, Commodity Credit Corporation restoration and much more. He promised these things meaning to keep his promises; no one accuses Mr. Truman of intending to fool the voters as Robert E. Sherwood has testified President Roosevelt did. At the same time, the President's campaign speeches undoubtedly left the impression that the only thing needed to enact his legislative program was for the voters to turn the Republican rascals out and put the Democrats in. Now that the voters have done it, can the President make good? Or will the voters, when the 81st Congress winds up its affairs two years hence, judge that the President's campaign oratory was as unreliable as that of many winning candidates in previous elections turned out to be? If the President doesn't have any better luck with the 81st than he had with the 80th Congress, certainly the illusory nature of the American party system will be manifest.

The Truman Congress

Most Missionaries Stay in China

NEARLY ALL of the 1,000 faculty members of the Christian colleges in China are remaining at their posts, in spite of Communist military victories which have placed some of these institutions outside of nationalist territory. In this action they have the wholehearted support of the United Board for Christian Colleges in China. This board issued a statement on December 30 which said that "so long as it is possible for the colleges to continue their work in accordance with their basic Christian purposes, we shall continue to give them every support." Most of the mission boards are following the same policy. Figures released by the Foreign Missions Conference show that of 1,758 Christian workers and missionaries in the employ of the 16 groups responsible for most of the Protestant work in China, only 137 have withdrawn. The sole exception is the Lutheran groups, which have decided to leave Communist territory. The initiative for remaining has been taken in every instance by the missionaries themselves. Their strong sense of continuing obligation has been fortified by the appeals of Chinese Christians, who have urged missionaries not to leave the country. The decision to remain is a momentous one, which may cost some missionaries their lives. It should have the understanding and support of Christians in America. The Christian witness must be declared in word and deed, even at the cost of life itself, to people who live under every form of government. Making that witness in a Communist society will test the Christian faith to its depths. The faith will not fail. Its most glorious record has been made when its messengers were stripped of all outer sanctions and went forth "filled with the Holy Spirit and fearlessly uttered God's message."

Rifts Widen Within the Communist Orbit

EVENTS of the past few weeks indicate that, despite recent Communist advances in Asia, what may turn out to be major splits are opening inside the Communist world. The spectacular quarrel between Marshal Tito of Yugoslavia and the Cominform has now reached a point where Tito has concluded a new trade agreement with Great Britain and is threatening to make more such with other western nations and to cut off exports to Communist countries, while the Kremlin has retaliated by announcing that Russian trade with Yugoslavia will be cut 85 per cent this year. At the same time, rifts among the various Balkan Communist states have so widened that the important political and military figures on both sides are

taking to the radio to hurl insults and accusations at one another. Meanwhile, reports from Belgrade say that during the Yugoslav holiday celebrations, the names most wildly cheered—aside from Marshal Tito's—were those of the Chinese Communist leaders, Mao Tse-tung and Chu Teh. All this is very interesting, and probably more important than anything happening in or around Berlin. For it looks as though the dogma of Communist world solidarity, directed from Moscow in the primary interest of the Soviet Union (with incorporation of all Communist states in the Soviet Union as its final goal), has run full tilt against the reality of nationalist feeling and interest. Tito is a Communist; just as convinced a Communist as ever. But he is a Yugoslav Communist, and the emphasis is on both words. He is defying Moscow, as he told a party congress on December 28, because Moscow wants an agrarian Yugoslavia to go on providing food and raw materials for the industrialization of Russia, while Tito, as a Yugoslav patriot, means to see naturally rich Yugoslavia industrially developed. The cheers for Mao and Chu in Belgrade obviously mean that Tito hopes the triumphant Chinese Communists will turn out to be the same sort of nationalists, impatient of Kremlin control, that he is. Possibly it was knowledge of this situation that justified President Truman in making his reference to the existence of a number of Soviet leaders "who are exceedingly anxious to have an understanding with us." Surely there must be men in the Kremlin who dread any increase of tension with the West while these divisions are increasing inside the Communist monolith.

Syngman Rhee Repudiates His Foreign Minister

IN last week's Century attention was drawn to the grave significance of a declaration by Chang Taik-sang, foreign minister of the republic of Korea. Mr. Chang was quoted as threatening that his government would, after the withdrawal of Russian troops, "extend its authority" to north Korea, and if this move should be opposed by the people of that section, "then we must conquer them." We expressed the hope that the United States, which has enough trouble on its hands in the Far East, would see that this threat of invasion, with its prospect of consequent civil war, should not be carried out. Now we are glad to be able to report that it apparently won't be. Six days after Mr. Chang made his threat, President Syngman Rhee informed him that his resignation as foreign minister had been accepted, and that he was about to be sent on a special mission to London. Mr. Chang didn't like it. He told the press that "President Rhee has every means and power to relieve me of my office, but no right to ostracize me from my country." But the president stood by his decision, and Korea now has another foreign minister, who has said—and it can be confidently predicted will say—nothing about invading the north. Whether the United States had a hand in President Rhee's cabinet purge we do not know, but the departure of Mr. Chang —known in Korea as "the tiger"—should have a beneficial effect on the tension both south and north of the 38th parallel. Meanwhile, Russia has announced that all her troops have been withdrawn from the part of Korea north of that dividing line. President Rhee says it isn't so. He says there are at least 10,000 picked Russian troops still under cover there. Washington, to justify the retention of American troops in the south, says that even if all Red army units have been withdrawn, the Russian-trained "police force" of Korean Communists which remains in the north is large enough to overrun the south, and would do so if the U.S. forces left. Washington may be right about that. It must be recognized, nevertheless, that the withdrawal of the Russians will have a powerful propaganda effect, not only in Korea but in other parts of the Far East.

Fear Church Secession In Hungary

ONE factor which adds to the furor stirred up by the arrest of Cardinal Mindszenty in Hungary—to which we devote a long editorial elsewhere in this issue—is the anxiety of the Vatican lest this bring on a secessionist movement among Hungarian Roman Catholics. After the First World War, it should be remembered, such a movement broke out in the neighboring Czechoslovakia and carried about 3,000,000 Czechs into an independent Czechoslovakian church. That church has prospered, and is at present almost alone in enjoying the approval of the Czech government. A similar secession from Rome has been forecast by many observers of recent developments in Hungary. The fact that land reform is such a burning issue there, that the Roman Church was such a large landholder under the Hapsburgs, and that the peasants will go to almost any lengths to hold their newly obtained land, lies at the bottom of warnings against a possible secession from the church. Cardinal Mindszenty recognized this danger when, a few days before his arrest, he publicly declared his approval of land reform; the government was probably trying to play on the peasants' fears when it accused him of plotting to restore the Hapsburgs (i.e., bring back the old feudal landholdings). A number of news reports—passed through government channels—have told of small groups of parish clergy in rural districts drawing up resolutions in opposition to the course pursued by the Hungarian hierarchy and in support of the government. There have also been a few reports of disciplinary action by the church against priests accused of too much sympathy for government policies. Out of ferment of this sort secession could develop, and if such a movement once started the government could be counted on to give it every assistance.

Asiatic Nations to Discuss Indonesia

A SIGN of the times worth watching is the conference of Asiatic nations called by the government of India to consider joint action on Indonesia. This meeting in Allahabad may be a cloud no larger than a man's hand on the horizon of history, but it could easily grow into a storm front sweeping half the world. The East does not now possess fighting forces of much strength, and it has little apparent unity. But a threat such as that being raised by the Netherlands in Indonesia can do more to bring Asia together than any other conceivable action.

Every nation in the Orient has felt the iron hand of imperialism, and all are united in their determination to resist further encroachments. Thirteen nations have accepted India's invitation—Egypt, Turkey, Syria, Lebanon, Irak, Saudi Arabia, Afghanistan, Iran, Pakistan, Ceylon, Burma, Siam and China. In addition, New Zealand and Australia have also been invited. The only omission—so far unexplained—is the Philippines. The conference gets its drive from the timidity and half-measures of the United Nations, the contemptuous way the Dutch brushed aside protests as they drove relentlessly to their objective and the encouragement given the Dutch by the colonial powers. This first attempt to unite Oriental opposition to imperialism may not succeed, but every failure will sharpen the resolution of the Oriental peoples to run their own affairs. To do that, they must unite. These populous states are justly weary of being overrun by every little European country that happens to have access to American or British arms. That can have serious consequences. If the tension between Russia and the Marshall plan countries results in war, all the nations involved will be weakened. Then a united Oriental bloc will constitute a much more formidable factor in the world power equation than it now does. So the conference in Allahabad serves notice on the western world that it had better take far more to heart than it has yet done its commitments under the United Nations Charter. If this Charter fails, the next may be dictated in Allahabad instead of San Francisco.

Merger Favored by Seven in Ten

BY THE END of 1948, between 71 and 72 per cent of the Congregational Christian Churches voting approved the proposed merger of that denomination with the Evangelical and Reformed Church. This announcement was made on New Year's Day by Alfred Grant Walton, Brooklyn minister and chairman of the committee to report the vote. Over a year ago the Congregational Christian committee on union put into circulation its idea that the merger should go through only when it received the approval of 75 per cent of the churches, the members, the associations and the conferences. The idea never had official sanction, but it was widely accepted and it produced an awkward situation which was capitalized by the opponents of union. When the members and local congregations voted 63.3 and 65.5 per cent respectively, they opposed further action, although a favorable majority of more than 75 per cent was registered by the associations and the conferences. The Oberlin meeting of the biennial General Council (see The Christian Century for July 14, 1948) succeeded only partially in clearing up the confusion. It approved the merger proposal with certain "interpretations" and voted to continue until the year's end the effort to get 75 per cent of the churches to vote for union. It authorized its executive committee to proceed with union whether the three-to-one majority were reached or not. But now that the effort has failed by around 3 per cent, news dispatches indicate that a special meeting of the General Council is to be called to reach the final decision. We do not question the wisdom of this action, even though it is not necessary. The General Council, which is the denomination's most representative body, consistently has favored the merger. It may confidently be expected to clinch the decision when it meets. Now that it is clear that more than seven in ten of the Congregational Christian churches approve union, it is hardly likely that the three in ten which have stood in opposition will insist that their will, rather than that of the large majority, shall prevail. That would stand the democratic process, in which this denomination takes great pride, on its head.

Toward the Improvement of Catholic Church Art

ONE of the minor mysteries of church life we have never been able to solve concerns the lamentable "art" to be found in Roman Catholic churches. Protestants have grown accustomed to gibes at the barrenness or bad taste of their sanctuaries. Usually these are accompanied by appreciative references to the "richness," the "color," the "aesthetic appeal" that is supposed to stir the emotional senses of the Catholic worshiper. Yet anyone who visits a Roman Catholic church, including the cathedral churches, is more likely than not to be confronted by gaudy statues and paintings which are without either artistic inspiration or merit. Accordingly we rejoice to learn, from *Newsweek*, that the Liturgical Arts Society—which appropriately has Fr. John LaFarge, of the famed LaFarge family, as its head—after inveighing for twenty years against the low estate of ecclesiastical art in American Catholic churches, is at last actually doing something about it. Ten leading sculptors have been paid to produce works which, unless the photographs in the news magazine belie them, have genuine aesthetic vigor and value. These are to be displayed for the next month in a New York gallery. If they make sufficient impression, the sponsoring society hopes that mass production of these or similar creative works may be possible. Roman Catholic congregations have, during the last few years, built some of the most striking church edifices in this country. If now the adornment of Catholic church interiors can be improved, that will surely be an achievement to the glory of God.

Brief Comments on Current Events

PAKISTAN and India began the new year by agreeing to a U.N. supervised plebiscite to fix the fate of Kashmir. Thus another imminent war has been avoided, and the spirit of Gandhi continues to influence the nation whose freedom he won. . . . When death took A. Ritchie Low on the day before Christmas, it closed the ministry of one who found a way to express his concern for better race relations in deeds as well as words. As a pastor in Vermont, Mr. Low originated the plan of having Negro children from the Harlem district of New York vacation with his farming parishioners. Later, Vermonters returned the visits. The plan has begun to spread to other parts of the country. . . . In hailing the six-power agreement for the Ruhr last week, the Century said that "if the non-Communist unions in the Ruhr can be induced to accept

it and to work willingly under it," it would speed European recovery. The proviso was inserted because German cooperation is necessary to make *any* plan work. First German reactions to the plan are said to be, on the part of all groups, unfavorable. Unfortunately, the occupation authorities, instead of trying to change this by careful explanation of the gains Germany may expect, seem to be taking the attitude, "If they don't like it, what can they do about it?"

Military Government—Here!

MILITARY GOVERNMENT is not confined to Germany and Japan. It is creeping up on us in the United States. One after another of what were hitherto civil functions are being taken over by the armed forces. More and more of the total costs of government must be charged to the military account. Increasingly generals and admirals are accepted without question in offices which formerly were always filled by civilians. So beside the civil institutions which in American tradition have exercised an unchallenged dominance, today a set of parallel military institutions is rising. It is time to ask where this development is leading the nation.

Secretary of Defense Forrestal's legislative proposals for the new Congress pose this question in unmistakable form. In approaching Congress Mr. Forrestal speaks in behalf of all the military services, although it remains to be seen whether he can keep his unruly protégés in line when the infighting over appropriations begins. The secretary's requests must still receive the endorsement of the President and the budget bureau. But whether they get it or not, they open wide a window on the military mind.

Secretary Forrestal's first proposal bears on foreign policy. The recent report of the Hoover commission on governmental reorganization stresses its concern over "the inadequate liaison that still exists between foreign policy and national military power." The secretary of defense attempts to bridge this gap by urging that the military arm of government be given authority to extend military assistance to allied or friendly countries "whose cooperation is vital to American national security." The extension of such assistance has always previously been a prerogative of Congress. It must remain so if the civil government is to retain its control over foreign policy. But Mr. Forrestal seeks to take that prerogative into his own hands. The fighting branches, at their own initiative, whenever they want to, are to be given power to send arms wherever they please.

Similar in import is Mr. Forrestal's request for legislation to authorize the secretary of defense to send military missions, if the President approves, anywhere in the world. It will be recalled that the Senate munitions inquiry of a little more than a decade ago revealed the extent to which these military missions had contributed to the militarization of Latin American countries and so to the profits of the munitions makers. By action of Congress they have been confined to the countries of this hemisphere and China and Korea. Control of these missions is an indispensable adjunct of civil rule over foreign policy, but now Mr. Forrestal seeks further to chip away civil and to extend military rule.

In addition, he would further weaken the crumbling authority of the states and add to that of the national military establishment by placing the national guard under the federal government and taking it away from the control of the states. Mr. Forrestal knows enough about the law to know that this runs squarely counter to the Constitution, but that does not stop him. The Constitution recognizes "the militia of the several states" in Article II, section 2. It says that since "a well regulated militia [is] necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed" [Article 2 of the Bill of Rights]. In the Tenth Amendment the Constitution states that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people." That certainly includes the right of the states to control their militia, and it has been so recognized throughout our national history. Now the secretary of defense calls on Congress to place the militia, which is of course the national guard, under federal control, which means under his department.

These things are serious enough in themselves, but their real significance does not become apparent until they are set in perspective. Fifteen years ago, when our armaments expenditures were about one-tenth of what they are today, Charles A. Beard observed that "armaments *are* foreign policy." Today we are devoting one-third of a vastly swollen national budget to preparations for war, and a large part of the remaining revenues of the national government are committed to debt service, veterans' benefits and the other hangovers of the First and Second World Wars. The result is that a large and ever increasing share of the resources of the people and the energies of the government is devoted to military purposes, past, present and future. We are rapidly becoming a militarized state by the compulsion of the policies into which we allow ourselves to be led step by step.

It is no wonder that the Hoover commission on the reorganization of government assigned a special "task force" to deal with the national security organization. Its report, excerpts from which were published in the *New York Times* for December 17, criticized the military for spiraling defense costs to a point where Russia may gain "victory by bankruptcy." It declared that "strategic plans presented to the Munitions Board in the fall of 1947 calling for expenditures of $80,000,000,000, the original supplemental estimates of $9,000,000,000 last spring and current preliminary budget estimates of the three military departments of over $30,000,000,000 indicate a lack of realization of our economic position and capabilities on the part of many highly placed military people." We would go further and say that they plainly reveal a lust for power which has lost contact with the means which the American people can place at the militarists' disposal and with the central democratic purpose of our society.

This problem would exist if the military were good stewards of the fantastic resources which have already been placed at their disposal. But since they are prodigally

wasteful and inefficient, it becomes intolerable. The Hoover commission calls for a complete overhaul of fiscal policies and controls in this department. As an example of the need for such a shake-up, the commission notes that the army "is unable to state what had become" of 9,000 of the 25,000 tanks which were supposed to be on hand at the end of the war. Some 85,000 were produced and paid for during the conflict. Presumably 60,000 were destroyed or scrapped. Now the army has *lost* nearly 40 per cent of the remainder! Their cost to the taxpayer was over $2,000,000,000. Were these vehicles ever made? Were they destroyed, lost, or just stolen? The army can't say. It is too busy drawing up requests for more money and more power to find out.

The time has come to call a halt to the militarization of America. It should begin by the defeat in Congress of every proposal for the extension of military power in domestic as well as foreign policy. The Hoover commission made a strong point of its demand that "civilian influence must be dominant in the formulation of national policy." It insisted "that civilian control of the military establishment must be clearly established and firmly maintained." Starting with policy control, this should extend to budgetary matters and the relations of government with education and research. Vigilance should not be relaxed until the civil and democratic character of our institutions is again solidly established.

Americans want no military government here, nor can they tolerate a parallel regime of the armed services alongside the civil administration and competing with it. If America can survive only as a militarized state, which is what the armed forces seem continually to be saying, it has already sacrificed its democratic birthright and will fall anyway. But the opposite is true. Our hope for the future lies in the faith that we have a higher destiny, and it is time that objective was made the aim of the armed forces.

Cardinal Mindszenty's Arrest

OUTSIDE the Communist orbit, worldwide indignation has greeted the arrest of Cardinal Mindszenty of Hungary. Undersecretary of State Lovett called the charges of treason, spying and black market operations leveled against the prelate "patently false," and told a news conference that the Hungarian government's apparent observation of legal forms in arresting and imprisoning the cardinal and thirteen alleged accomplices, most of them priests, was a "sickening sham." Mr. Lovett's blast about sums up world opinion wherever the Communists are not in control. In Catholic circles, the Budapest cardinal is likely to become a martyr as quickly as did Archbishop Stepinac of Yugoslavia.

Protestants may be struck by the difference between the excitement created by the arrest of Cardinal Mindszenty and the lack of it when Bishop Ordass, the Lutheran primate of Hungary, and other Lutheran leaders were arrested. To be sure, Lutheran organizations in this country and elsewhere in Europe protested. The Lutheran press and a few other church papers—The Christian Century among them—pointed out what a travesty of justice had occurred. The World Council passed a resolution. But there was no eagerness by the U.S. department of state to come charging into the arena. No Republic of Eire informed the Hungarian government of its "grave anxiety." And the world's press let Bishop Ordass go to his cell without making much fuss over a blow to religious freedom.

The difference between the attention given to the Mindszenty and Ordass arrests was, however, to be expected. Cardinal Mindszenty is primate of the dominant church in Hungary—a church claiming at least nominal allegiance from 60 per cent of the Hungarian people. He is, moreover, a "prince" of a church with a worldwide organization and a publicity "apparatus" (if we may venture to use in this connection a term popularized by Whittaker Chambers) that commands instant attention from press and radio everywhere. Most of all, the cardinal had been following a course, ever since the Communists took over Hungary, which virtually dared the government to arrest him. When the government took the dare, that put a climax on a news story which had been building up for months.

I

Is Cardinal Mindszenty guilty of treason, spying and plotting as charged? He would deny it, and his church would deny it, despite the claim of the government to have obtained a confession from him and his associates. (No confession ever came from Bishop Ordass.) As the terms are popularly used, it may be presumed that the cardinal is innocent. In the sense, however, in which the Hungarian government used the terms "treason" and "spying," the charges can at least be understood. In Communist thinking, the Roman Catholic Church is now everywhere at war with Communist governments. Any communication, therefore, between the cardinal—a Hungarian citizen—and church authorities outside Hungary is communication with the enemy. Hence, treason. Hence, spying. Hence, plotting. The same would be true of reports sent to governments regarded as Communist enemies. It is worth noting that the single portion of the cardinal's reputed confession given to the world in direct quotes is an acknowledgment that such reports abroad had been made.

What the arrest of Cardinal Mindszenty really signifies is that hostilities between world Communism and the papal church have now reached an open stage. After the pope's Christmas allocution, the Cominform apparently concluded that there was no hope for any accommodation with the Vatican, and that therefore nothing but an all-out battle to the death could form Communist policy. The central European press of all political shades is reported to have been virtually unanimous in regarding the Mindszenty arrest as Communism's reply to the pope's December 24 speech. And the swiftness with which the arrest in Budapest was followed by a barrage from press and radio against the Roman Catholic Church in Czechoslovakia suggests that this move against the cardinal is to be only the first in a series of onslaughts. If the church has decided for war, the Communist high command ap-

parently reasons, strategy demands that it shall not be fought gently.

This brings us to the pope's Christmas allocution. What was there in it that made Communists regard it as a declaration of war? On every Christmas Eve during the ten years of his pontificate Pius XII has broadcast a message which, in one context or another, has made a plea for peace. The Vatican would of course contend that the 1948 allocution was also a plea for peace. But the peace which the pope pictured was a peace in which nations join actively to punish "by force of arms" other nations guilty of the sin of aggression—and the allocution inferentially made it clear that it was the threatening aggression of the Communist states against which the pope was uttering his warning cry.

It is probably impossible to summarize justly in a few paragraphs this papal deliverance, which filled almost an entire page of the *New York Times*. Those who have a serious interest in the position of the Roman Church on international affairs should read it in its entirety. It began with a mournful contrast between the hopeful aspect of 1948 at its opening and its close with mankind "on the brink of the precipice." This was followed by a tribute to the constancy of those who had remained loyal to the Roman Church in parts of eastern Europe where they have been under heavy political pressure to switch their church allegiance, and an assurance of "watchful love and redoubled care" for those who have apostatized.

Then followed a passage in which the responsibility of the Christian for social and political reform was affirmed. This, the pope declared, includes reform of "the abuses of an economic system which puts money above social obligations" and "the aberrations of an intransigent nationalism which denies or spurns the common bonds linking the separate nations together." (Meaning, of course, Russia's policy in the United Nations.)

II

From that the pope passed to the war issue. Never have men been in such fear of war. But in trying to escape it they divide into two parties, one placing its reliance on the slogan, "In time of peace, prepare for war," and the other on the slogan, "Peace at all costs." Both slogans endanger peace, he says, the first because it creates distrust and the second because it encourages aggression. What is needed is a "Christian will to peace," and this the pope proceeded to try to define. A Christian policy for insuring peace, according to the pontiff, has four characteristics:

1. It comes from God and its principal weapons to insure what St. Augustine called "tranquillity in order" are spiritual. Love and patience are paramount among them.

2. "It is very careful to avoid recourse to the force of arms in the defense of rights which, however legitimate, do not offset the risk of kindling a blaze with all its tremendous spiritual and material consequences." It supports the United Nations and would punish violators of international law with banishment "to solitary confinement." (Does that mean that violations are conceived as individual?)

3. Its purpose is primarily to remove the causes of war. The pope sketched these as mainly economic, and made a plea for freedom of immigration from "have not" to "have" countries, freedom of trade and freedom of access to raw materials.

4. It meets aggression "against those goods which the divine plan for peace obliges men unconditionally to respect and guarantee and accordingly to protect and defend," with strength, not weakness, not compromise. "A people threatened with an unjust aggression, or already its victim, may not remain passively indifferent if it would think and act as befits Christians; all the more does the solidarity of the family of nations forbid others to behave as mere spectators." Failure to take this strong course in the past has fostered aggression, to the woe of small as well as large nations. (What are "the goods" which are to be defended? The pope is content with this generalized term, but certainly among them he would place the interests of his church.)

Then followed a passage which, as the core of the pope's speech, will repay careful study:

> Neither the sole consideration of the sorrows and evils resulting from war, nor the careful weighing of the act against the advantage, avail to determine finally whether it is normally licit, or even in certain concrete circumstances obligatory (provided always that there be solid probability of success), to repel an aggressor by force of arms.
>
> One thing, however, is certain: the commandment of peace is a matter of divine law. Its purpose is the protection of the goods of humanity, inasmuch as they are gifts of the Creator. Among those goods some are of such importance for society that it is perfectly lawful to defend them against unjust aggression. Their defense is even an obligation for the nations as a whole who have a duty not to abandon a nation that is attacked.
>
> The certainty that this duty will not go unfulfilled will serve to discourage the aggressor, and thus war will be avoided or, if the worst should come, its sufferings will at least be lessened.

Any theologian will immediately see that in this passage the pope was attempting to reconcile his exhortation to united military action against aggressors with the classic Catholic requirements, as laid down by St. Augustine and St. Thomas Aquinas, of a just war. A considerable number of Roman Catholic theologians have held in recent years that the nature of modern war is such that no war fought under today's conditions can possibly meet the church's conditions for justification. Thus the Rev. Gerald Vann, O.P., writing in the English Dominican magazine, *Blackfriars*, in December 1939, said: "A just modern war is unthinkable. . . . A just war is, in the concrete, impossible, and the resort to warfare immoral." There are many Catholic conscientious objectors, and Catholic theologians who have not taken Father Vann's absolutist position have in many instances upheld the right of these c.o.'s, in obedience to what they believe to be the moral law, to refuse all service in modern wars.

III

For the present, we may leave the pope and the members of his church to wrestle with the moral problem of a just war which his proclamation of the duty of nations "to repel an aggressor by force of arms" raises. The important fact now is that the voice of the Roman Church is raised in what can hardly be interpreted otherwise than as it is being interpreted in Europe. The pope's allocution *was*, in the name of peace, a declaration of war against the Communist aggressor. Its immediate political impor-

tance lay in the fact that it brought into the open a conflict hitherto unacknowledged, hushed up and more implicit in logic than pursued in action. With the pope's Christmas speech, war to the hilt between the papal church and the Communist states becomes avowed. It may be expected to be fought on both sides with every weapon the contestants can command.

With the Roman Church thus committed by its head to relentless warfare against Communist aggression, and holding it the moral duty of nations to back that warfare if necessary by force of arms, the part played in influencing national policy by faithful members of that church—as diplomats, as legislators, as government executives and administrators, as soldiers, as journalists, as educators—is something to be held under constant and careful scrutiny.

White Elephant Sale

EDITOR THE CHRISTIAN CENTURY:

SIR: St. John's-by-the-Gas-Station is going to have a white elephant sale next week. I think it is a good idea. Considering it I felt a desire to contribute most of the furniture in our living room. My eye dwelt particularly on the white elephant in the corner, the alleged sofa which came as an unsolicited heritage from Aunt Margaret. It is upholstered in red, but it is undoubtedly a white elephant. I suspect it was made shortly after the Pilgrims landed at Plymouth Rock. You can neither sit on it nor lie down on it. But my wife noticed the gleam in my eye, and we still have the sofa.

Yesterday I met the rector of St. John's-by-the-G.-S. in the drugstore, hiding behind the Coca Cola machine. I asked him how contributions for the sale were coming along, and he said he was afraid someone might think of contributing him, since he was the biggest white elephant the parish had. He was still doubtful after I assured him that there was no danger of that. Of course, in some parishes, the rector might be a good place to begin.

From there I went on my way in joyful contemplation of what a really extensive sale of white elephants might do for the country. Take Congress, for instance. The rules of Congress include the finest herd of white elephants this side of Siam. The Senate rule of unlimited debate makes one itch to start a monumental clearance. How long are we to watch the welfare of our country—and of the world, for that matter—contemptuously set aside through loyal upholding of the sacred right to drool? Is that one of the four freedoms, or the only one that counts on Capitol Hill?

Then, what an item for a white elephant sale the seniority rules of both houses would make! There is a white Jumbo! This year we seem to be experimenting in government by Methuselah. All a senator or congressman has to do is to fight off arthritis sufficiently so that he can get around in a wheelchair, and at the age of 92 he will be chairman of the most important committee in Congress. This sort of government by survival does not promise much for the survival of the U.S.A. Tot up the ages of the chairmen of the leading committees, and you will have to call in an adding machine to do the sum.

Medicine has a nice little flock of white elephants too, hangovers from a day that has passed. One is the monopoly by which in many cities a group of physicians and surgeons controls the doors of the local hospitals. If a physician—perhaps because of his color, or for some other reason—is not in that group, it is just too bad for him, to say nothing of his patients.

A bigger and more dangerous white elephant is the granite tradition which, in the view of many doctors and medical societies, stands like the Rock of Gibraltar against any sort of extension of medical service to the mass of the population. All they need do is to chant the magic words "socialized medicine," and the spell of paralysis is cast on a large part of the public. One wonders whether the appalling revelation that in many places over 80 per cent of last year's draftees were rejected for physical or mental deficiency will awaken the hierarchy of medicine from its obstructing slumber. Those figures certainly tell something about the inadequacy of medical provision.

You see, there are impressive herds of white elephants roaming the land. But don't look at me. I'm too small, and besides I'm sitting on top of my column and the Salvation Army doesn't have an extension ladder.

Yours,
SIMEON STYLITES.

This Is the Time

THIS is the time, my time, God's time!
Can I wait till the stars are brighter or increase their number?
Will life some time give less to those who live and more to them that slumber?
Will the horizon later shift its border,
Or seasons cancel their processions' order?
Shall I arrange for the mountains to rearrange their display,
Or meadows to bloom in a different way;
For ocean tides to roll with more power,
Or night to trade with day its hour?

No, this is the time, the best time, the great time!
The purpose pervading all things is not withdrawn from me one whit,
Though I withhold cooperative faith from it.
To everything I do, it gives the proper fruiting, no matter what the seeming—
To work and play and sleep and study and love and dreaming—
That is, if I give it a chance; if the Spirit I do not smother;
If I plunge into my soul for resource and trust no other;
If I do not worship weakness and evil and failure and strife,
By thinking they are greater than God and lord of my life.

Yes, this is the time, my time and God's time!
And now I make the day good by good I give it,
Every minute beautiful by the way I live it;
The morning is bright because of the way I greet it,
And everything is touched by loveliness from the way I meet it.
On then for my great day, onward I go,
And this becomes my great day, just because I make it so.

SHELDON SHEPARD.

The Freedom of the Preacher

By Francis J. McConnell

THE THEME of this article is "The Freedom of the Preacher." I use this title rather than "The Freedom of the Pulpit" because I wish to keep clear of any suggestion of the impersonal and to deal with problems which are constantly confronting the preachers as individual human beings. I write avowedly in behalf of what we call—rather loosely indeed—the more progressive men in the ministry, for the conservatives do not have to strive as do the progressives for a hearing.

The majority of the members of most churches who have reached mature years are conservatives on religious themes, and almost inevitably so, for the majority of these mature persons were born at least a generation ago and received their determining religious ideas and sentiments when they were young. They are not easily susceptible to any considerable change. This does not mean that they are incapable of thinking; it means that they have closed their minds to conceptions which to them are "disturbing," and "provocative," and likely to appear "upsetting."

Some Minds Are Closed

A few years ago I was in a little group of men who fell to talking about various ways of interpreting some of the puzzling passages of the Scriptures, among others such passages as the narrative of patriarchs who were described as living a life span many times beyond anything possible today. In the group was a very distinguished president of a state university, who broke into the conversation with the emphatic avowal that he took all such scriptural statements as literal matter-of-fact, and that was the "end of it for him." Now this president was an extraordinarily able educational executive. He let other Bible readers think as they pleased. There are thousands in the various denominations today who belong to his class, though without his "general" ability.

There are in almost every church channels through which the disturbed can reach the preacher with criticism which is to a degree ecclesiastically official. In the church to which I belong, the Methodist, there are many such channels—the district superintendent, the church committee on pastoral supply, the congregational meeting which can influence the powerful quarterly conference, to say nothing of the bishop.

Beginning a Pastorate

In view of this many-angled situation one or two things can be said at once. The first is that the preacher had better not start upon a pastorate by being anxious to "express himself" (to use a term which the psychologists are fond of using), by which I mean being distinctive in a fashion that to the listener in the pew seems queer. It is not often wise to express oneself unless one has a self to express. Now and again it happens that when the hearer strips off the queerness there is not much self left to pay attention to.

I once had to deal with the case of a man entering the ministry who refused to go to a theological school because, he said, such training would "spoil his originality." That was the one thing he needed to have spoiled. He had abilities which under discipline would have done great good, but he never learned to control them. He preached with fair effectiveness for a time, but his extravagances and irregularities became tiresome after a while. At first he made people laugh, but after a while they merely yawned, and then the end was near. He left the ministry feeling embittered because of what he called persecution.

First Aim for a New Minister

When the real genius appears in the pulpit, or anywhere else, he is likely to take care of himself. I am not just now thinking of the genius, but of the beginners who need to learn the kind of group a church is and how to approach it. The first aim should be to be understood. It is almost as much a mistake for a preacher to misrepresent himself as it is for him to misrepresent other people. The next aim should be to gain not so much an adoring love from his people, but their confidence. With confidence gained, it is remarkable how much a congregation will tolerate from a forward-moving minister whose teaching they may not altogether accept. Such acceptance may not be wholly desirable. All the preacher can rightly ask is that the church give the messages a chance.

By their inmost life Christian thought and feeling and practice involve and depend upon change, and change is aided and guided by the preacher. There are of course crises when the truth has to be shouted forth with its absoluteness in compelling force, but I am speaking now of the week-by-week ministry from a pulpit. In such preaching the relative element must not be forgotten—the control of speech by the use of the right word at the right time and to the right persons.

Speaking on Social Themes

The above has chiefly to do with the utterance of thought about specifically religious themes—principally, today, the question of biblical authority. This does not compare in urgency just now with the problems of the application of Christian principles to social situations—those having to do with industry, race, nationalism. If I may speak again as a Methodist, may I say that from the beginning of his work John Wesley looked upon material wealth as the chief danger to his Methodist societies. This may cause us to smile when we think how poor those early Wesleyans were, but Wesley was looking ahead. As his followers gave themselves to thrift and frugality, he saw, they would become well-to-do and meet the temptations of worldliness. He openly declared in his earlier career as Methodist leader that Methodism would not last beyond thirty years. Afterward he modified this statement to recognize that some had far enough learned to follow his command to "give all they could" to guard their souls from eternal loss. He seemed to be more concerned about a man's thinking of spiritual welfare by giving money away

than about the good that might be done to the persons or causes receiving the money.

Many Methodists did follow Wesley's advice with their worldly goods, but many on the other hand early learned to think of success in this world as a sign of divine blessing. Methodists have not been less devoted than members of other denominations in the worship of success, and in guarding themselves against the seduction of worldly advantages they have to a degree followed Wesley—but from afar. The preachers, however, have in increasing numbers in all denominations shown notable courage in their attitude toward group activities—industrial, political, racial—which are today such a threat to any democracy that tries to be Christian enough to call for recognition of fundamental human values, and their knowledge of the effects of those group activities on such values is often better than that of the leaders of the groups themselves.

When Preachers Know Their Stuff

It once was possible for such leaders to bluff preachers into silence by asking them how much they knew about the details of the group activities. That is not so easy just now, for church agencies controlled by trained social workers, together with faithful pastors who conscientiously visit their parishioners, know the conditions of the men and women and children related to industry, for example, better than do the higher-ups, and especially the highest-ups who control mass policies.

After all, the chief function of the churches in social advance is the creation of a public opinion in which social advance can become more and more Christian. Nothing that I have thus far said has had to do with anything more than correction of abuses. The larger duties still lie far out ahead of us. The main immediate task is to start social currents of thinking into action which will at least move toward a new heaven and a new earth. If I may say a word more to Methodist preachers, may I bid them to be of good cheer as they find themselves in trouble on account of too fast advance, in social effort here or there, for they have high warrant for following a rule stated long ago: "When they persecute you in one city, flee into the next."

Four Episodes

May I mention four instances which have come under my own observation, of dealing with trouble, or possible trouble, over forward-looking preaching? Any reader is entitled to his own opinion about any or all of these cases.

Number one. A young man years ago went to Europe to finish his training in theology. He became a close personal follower of one of the foremost "higher critics" in the world and became a convert to the most radical conclusions. He came back to this country and accepted the pastorate of one of the most fundamentalist churches I have ever known. Nobody in the church ever knew his views about the Scriptures. He stayed five happy years. When I asked him how it happened that he could stay so long with no trouble he replied: "Tact."

Number two. A church committee consulted me about a new minister. The committee, and the church, were conservative—some members reactionary. The minister was known for allegedly radical tendencies. I said that I didn't care to be a party to this minister's going to the church if he was always to be annoyed by criticism. The chairman replied that they had taken all that into account, that they knew that if they got this preacher they would have to put up with much that they did not like, but that he had something they needed, which the others did not have.

Number three. Dr. S. Parkes Cadman in his wide travels over the country preached a gospel of better feeling between north and south in the United States. One Sunday morning in his prayer he thanked God for the examples of Abraham Lincoln and Robert E. Lee. At the close of the service a quite important parishioner came forward with a protest: he would not stand it to hear a prayer of thanks for Robert E. Lee. Dr. Cadman remarked, "You were of military age when the Civil War came," and the layman replied, "I do not see your point." Dr. Cadman continued: "You did not enlist to fight against Lee and what he stood for." The other, with signs of anger, still insisted that he did not see the point. Nor did he see it when Dr. Cadman reminded him that he had hired a substitute when he was drafted. That brought out the enraged reply that no parishioner should be insulted thus, and he demanded a letter of dismissal. "That is the point I was coming to," said Cadman. "You can get your certificate of dismissal at the church office."

The Case of Dr. Wood

Number four. This is the case of Dr. Frederick Wood, a notable preacher of social righteousness in the neighborhood of Boston during the years of my early ministry there. Dr. Wood was a pacifist. I recall that at the time of the Boxer uprising in China a clerical fire-eater in a meeting of preachers called on all the ministers there to join him in petitioning Washington to declare war on China at once. "It is God's way," he cried. "Break the heathen with a rod of iron." Instantly Wood moved to seek to interpret the passage: "Go ye into all the world and preach the gospel to every creature," as if it read, "Go ye into all the world and shoot the gospel into every creature."

Now it so happened that a leading church in the suburbs of Boston found it necessary to seek a minister to take the place of one who retired. A bishop came to town with the proposal that Dr. Wood be sent to the vacant post. As soon as the laymen of the church recovered from their paralysis, their protests found voice in speech that was not coherent—indeed, hardly articulate. Whereupon a group of younger ministers, six in number, as I recall, went together to the committee of laymen and told them that Wood was one of the most efficient preachers in the denomination, that he would probably infuriate them at times and before a month was out would probably drive them nigh unto cursing, but that if they knew what was best for their neighborhood they would invite Wood to their pulpit and stand by for at least three years.

The laymen were of large caliber. Something of the sheer daring of the suggestion appealed to them and they asked for Dr. Wood's assignment. Well, they did not have to wait for a month to be driven nigh unto cursing. That came at the end of the first sermon. In the afteryears, however, they referred to Dr. Wood's pastorate as the period when "moral ozone" quickened their church and community to higher and finer life.

The End of Western Supremacy

By Josef L. Hromadka

(Concluded from last week)

WE HAVE again to touch upon the problem of Germany. Nobody can deal with the present international issue unless he takes the German situation into his most serious consideration. Germany is like an open bleeding wound on the body of Europe. Her catastrophe is beyond our grasp. We are tempted to describe it in apocalyptical or metaphysical terms. Let us, however, confine ourselves to some few remarks.

The German problem is without question a *German* problem. Only the Germans can carry through the enormous task of denazification and the spiritual reincorporation into the living family of Europe. None of us can make repentance for the wrongs committed by the leaders and the misled citizens of Germany. Only the Germans themselves can undergo a painful self-scrutiny as to the real roots in the national history of the National Socialistic self-intoxication and perversion. Only the Germans can make a new beginning and offer a plan of how the reincorporation of Germany into the moral, spiritual and cultural body of European civilization could be prompted and carried out.

The Victors Too Have Sinned

Germany is lying prostrate on the ruins and debris with a sore soul and shaken to the bottom of her moral heritage and political responsibility. She is undergoing an agony and helplessness surpassing our normal imagination. Without her genuine willingness to cooperate in the comprehensive regeneration and restoration of the European family of nations (and of the whole world) we are, humanly speaking, doomed to perish as a civilized community of nations. But she feels helpless.

Great and untransferable as the responsibility of Germany for the days to come may be, the rest of the world in general, and Europe in particular, is even more responsible. Have the victors any constructive scheme to offer into which the German people might be induced to fit themselves? Are we morally and politically capable of understanding the German issue and of helping the German people on to their path to recovery and soundness? Let us not forget our negative, but also positive, failures during the critical period between the two wars. *Vestigia terrent*—"the footprints frighten me."

The "German issue" reminds us, again, of what we had to say a moment ago. The crisis of the world is serious, it goes far beyond the realm of politics and economics. What have we to offer to overcome the confusion and chaos of our times? Who is our Lord? What have we to offer against the often denounced "atheism"? A liberalism without convictions? A freedom without faith? A tolerance without self-commitment? Political rights without a social substance? A nostalgia for the old decaying order of political and economic privileges? An economic welfare without a soul? Freedom—for what, to what end?

The international crisis in which we find ourselves cannot be overcome and solved by material means and military weapons. There are politicians, military men, statesmen, and even ordinary citizens who predict, and perhaps even hope for, a new clash of arms as the only possible way out. Everywhere in the world you may find here and there an atmosphere of a killing fatalism.

No Room for Self-Deception

Now, what would be achieved if a new war broke out? Let us not deceive ourselves. The victory of the West must not be taken for granted. The horror of destruction would be unspeakable. And even if the West, in the end, militarily prevailed, the Western powers would be morally and politically unable to cope with the area now under the Soviet government—for thirty years shaped and integrated by the Communist party on the basis of a socialistic order. That area would defy any effort of the present Western rulers to bring it back to the pre-Soviet state of affairs. The world cannot be organized on an anti-Communistic, anti-Soviet basis.

I do not believe, just using my common sense and sober judgment, that the bourgeoisie which for more than a hundred years was the master of western and central Europe possesses at present political skill, wisdom and strength of convictions to rule our countries and to overcome the terrific chaos that would follow the breakdown of the Soviets. Individually the bourgeois people may be decent and honest, but as a class (excuse the term "class"!) they lost their prestige and forfeited, in the era of 1918-38, their chance to be the political architects of the world.

If the Soviets Were Crushed—

If the history of the last thirty years teaches anything it is exactly that. What would happen if the Soviet regime and the present governments in the so-called people's democracies were crushed? All the elements responsible for the catastrophe of 1939-45 would revive; and, on the other hand, the most ruthless, destructive revolutionary groups, both in the East and in the West, might overrule and destroy what would remain of the old civilization. Even a stalemate would cause a situation beyond our imagination and capacity to cope with.

It is here that you may stop me and ask: "Very well, but how can we hope for a restoration of the world order and peace if the East rejects any overtures and offers of a reasonable compromise? If it is committed to a permanent revolutionary crusade or even to an expansionistic drive? It is not the socialistic and communistic enterprise that we are opposed to [you may say]; it is rather the power of expansion and domination, the combination of both, the revolutionary dynamism of the masses and the political imperialism of the East that we feel we must oppose, if necessary even with the prospect of a new war."

I am ready to listen to what is being said. It is, to be sure, distressing and depressing that radical socialism, long regarded as a dream of all freedom-loving people, has

been, by the unprecedented international tension, driven into a military camp, and is absorbing so much of the old, pre-revolutionary nature of the Russian empire. Moreover, dialectical or historical materialism, established as an official philosophy of the state, of culture and education, although in many ways a salutary antidote to modern subjectivism and morbid egocentrism, carries in itself many perils for the sacredness of human personality and for the majesty of justice and love. A tendency to totalitarianism, a certain disregard for the individual life of man, is inherent in the philosophy that to a great extent has reduced man to a by-product of the historical process and deprived him of his responsible freedom. Equally, the peril of the lust for power may grow without inward inhibition and moral restriction.

Communism's Christian Background

And yet, one must not forget that communism in its nature, activity and ultimate goals, cannot be understood without the background of Christian history, of its dynamic progress from slavery to feudalism, bourgeois capitalism and so on. It lacks culture and heart; it has destroyed very much of liberal tolerance and refinement. The masses organized and integrated under the leadership of Marxian philosophy show at times much rudeness, crudity and primitivism. Moreover, vast sections of the area now under Communist leadership have never enjoyed a political democracy such as has for many centuries been growing under specific Western circumstances. Hence it cannot be expected that they should possess the same forms and institutions of civil rights and freedoms as we know them from the history of some Western nations.

Nevertheless, communism represents, although under an atheistic form, much of the social impetus of the living church, from the apostolic age down through the days of the monastic orders to the Reformation and liberal humanism. Many barbarians are, through the Communist movement, coming of age and aspiring to a place in the sun. The perils of communism cannot be overcome by equating it exclusively with totalitarianism and by marshaling all the possible and impossible groups against it. It is our great task to understand our own failures, omissions and intangible selfish motives, to acknowledge the right of the new barbarians "to become the co-builders and heirs" of the treasures that were accumulated through the centuries and enjoyed only by some few nations of Europe and America. Let us, again, remind ourselves of one possibility: what appears as a ruthless imperialism may be—at least in a measure—a precaution and self-defense against efforts to deprive the Soviet people of the fruits of victory and to bring the great socialistic experiment to its fall.

The Place of the Church

The perils of the East can be mastered only if the West will live by what has been the glory of its civilization, if it lets the dead bury their dead. And the church of Christ, standing on the ruins of the old international, social and political order, has to come down where her place is: to the bottom of the human abyss, and there, by proclaiming the judgment, forgiveness and redemption, start to bring the nations together, patiently, to show them their wounds, failures, blunders, crimes and disease, but also what has been "true, honest, just, pure, lovely, of good report" in their history, in the history of their neighbors and of their real or potential enemies.

The church of Christ has got to go beyond the present national, political and "bloc" divisions. She cannot, if she be loyal to her mission, identify herself with any group of people. She sees more clearly—or ought to see more clearly—than any statesman, politician or philosopher where present humanity finds itself. Without illusions and self-deception she is aware of the terrific dangers present at the bottom of the Western and the Eastern heart.

All has become fluid; all categories of justice, freedom and political rights have got to be rethought, redefined and reinterpreted, nothing taken for granted even with regard to civil rights, all institutions of political and international life reconstructed. The very terms "liberty," "democracy," "justice" have become vague, uncertain and dubious. There are people who in the name of freedom and democracy are backing groups and parties which are responsible for the breakdown of freedom and democracy; there exist movements and tendencies which understand under liberty and justice something very different from what we understand by them. There are also people who—imprinted with the terrible destruction of everything they had possessed, and standing with empty hands on the ruins of yesterday—have no use for our freedom of wealth, comfort and luxury. The confusion of minds, hearts and tongues goes beyond anything the preceding eras of history have witnessed. The church realizes and fully understands the gravity of the moment, which is not substantially different from any moment in history.

For a New Beginning

However, the church of Christ, being free of illusion and of cheap optimism, is equally free of hysteria, panic and despair. She summons all of her members, and, indirectly, the people beyond her boundaries, to "the work of faith, and labor of love, and patience of hope"—yes, patience of hope!—to make a new beginning, to start from the bottom and to work for a new society, a new order, that will stand in some continuity with the past, but which, however, will in a more adequate way respond to the real needs of the present moment and reflect more genuinely the invisible glory and majesty of the Crucified and Risen. We cannot do very much, but let us ask ourselves: Have we, have you, subjected ourselves to the will of God? There is no real freedom, no real justice without a total submission to Him who has come to give us life and give it more abundantly. In him may the West and the East understand one another better, in the spirit of humility and repentance. To him, with God the Father and God the Holy Spirit, be glory forever!

Gulls

AGAINST blue sky, like words of grace,
Your wings are syllables of sound
And loveliness, but, lost in space,
Their perfect notes are never found.

JOHN RICHARD MORELAND.

For Food and Faith

By Robert Root

WHEN I was in Madura, south India, last spring, word came back from the markets in town that there was no rice for sale. Even in Germany I had not seen starvation confront a population more starkly, for these Indians, like the Chinese, exist almost solely on rice. From remoter villages a bit to the south there were reports that people were actually dying because they could not get this staple. To meet the emergency, Church World Service diverted from northern refugee camps a considerable tonnage of relief grain.

Was this crisis a result of war? No; it had been foreseen when the rains of the autumn monsoon failed. The rice crop had fallen below the subsistence needs of the people. Just that close is the balance between production and population, between life and starvation, in heavily peopled regions of Asia. The new interest in Malthus is not misplaced. India is proof that in much of the world the tendency of the birth rate to outstrip the food supply is not merely Malthusian theory but cold fact.

Increase by Geometrical Progression

The crisis in India will certainly get worse before it gets better, for the population, now estimated at over 400 million, increases by 5 million a year. Humanitarian institutions like mission hospitals reduce the death rate, and the new wonder drugs hold the possibility of virtually wiping out assassins like malaria, which kills two Indians every minute. The prospect therefore is for an increase during a generation by a number equal to at least the population of the United States.

Something over a quarter of a century ago a Presbyterian missionary named Sam Higginbottom foresaw the coming crisis and became a pioneer prophet, preaching up and down the land the necessity of better agricultural methods. Near the junction of the Jumna river with the Ganges, where Gandhi's ashes were strewn, he founded the Allahabad Agricultural Institute.

Better Milch Cows and Steel Plows

Today this school is packed with young Indians eager to get the scientific training necessary to revolutionize their country's agriculture. Enrollment has reached 300—more than double that of five years ago. A third of the students are Christians, and 30 or so of the 300 are women in a new home economics division. Last year there were 365 applications for 75 first-year places. An effort is being made to provide facilities for an enrollment of 500. For the past year, the institute has been governed by an interdenominational board, and its support comes from the Presbyterian, Methodist, Disciple and Evangelical and Reformed churches, the (Anglican) Church Missionary Society and the British Friends. Many provincial schools have been founded since Higginbottom's day, but Allahabad is unique in that it draws students from all India, especially from regions which do not yet offer agricultural education.

In experimentation and extension work, Allahabad's program parallels that of an American state agricultural college. For example, American experts in animal husbandry at the school are now completing development of a "native" dairy cow which will outproduce any Indian breed. This has been done by crossing a high-producing Jersey strain with the Red Sindhi (a local variety of the humped Brahman), then breeding back to the Sindhi. The Jersey gene lurking in the program's present generation of heifers, which are one-thirty-second or less Jersey, will account for one-fourth to one-third more milk production than the pure Sindhi, it is anticipated on the basis of results to date. That means that, with a fixed amount of fodder, it will be possible greatly to increase the number of quarts of milk available for Indian children.

A simple steel plow is one of several mechanical improvements introduced by agricultural engineers at Allahabad. The Indian peasant still uses a wooden plow and laboriously scratches a furrow, like his ancestors. Institute experts are restrained about fancy but impractical mechanization which might only complicate the rural social problem. But their steel plow is a simple tool and cheap enough to be within reach of the peasant, and it will do three or four times the work the wooden one can do, besides inverting the soil. So at its shop the school makes hundreds of these steel plows every year and sells them to the peasants.

Religion and the Life of the Soil

The institute sponsors an annual fair where farmers can exhibit their best products and exchange ideas. The school has distributed quality animals to offset the downpull of the many wandering and unkempt "sacred" cattle, and cows exhibited at the fair cattle show prove that quality is going up. Another of Allahabad's annual enterprises is a one-month course for rural pastors, now in its eleventh year. During the day the pastors are given instruction in such earthy matters as how to make compost, and in the evening they discuss the interrelation of economics, sociology and religion. The course aims to take the preachers "from the soil to religion, and from doctrine to village life." They return to their stations to tell the story to the peasants.

Naturally the school's real impact has come from its hundreds of graduates. Like those of any midwestern agricultural college in the U.S.A., Allahabad's graduates rarely go "back to the farm." They become the trained personnel of India's growing service to farmers.

But is there any real hope for the benighted Indian peasant? The editor of a leading American agricultural magazine tells me that the reports he gets from India typically have as their keynote, "What low-down people these folks are to live this way." The men and women at Allahabad, however, have a faith in the Indians which draws no line of racial arrogance. "The Indian farmer is not as dumb as a lot of people would have you believe,"

said Mason Vaugh, Allahabad agricultural engineer who has been in India for 27 years. "Where the Indian farmer is shown something that will fit into his system and make a profit, I think he's as receptive to new methods as the American farmer."

Arthur T. Mosher, the able young American Ph.D. who recently became head of the institute, believes it is possible to increase Indian agricultural output by 15 to 20 per cent. Of course Allahabad cannot bring about anything like that increase. Mosher feels that this big job is up to the new independent government of India, and so he visualizes a reorientation of Allahabad to the Indian farm problem.

Combating the Secularization of Culture

Born in Iowa 37 years ago, Mosher took agricultural training and joined the Allahabad staff in the thirties. Having served under Quaker, Methodist, Congregational, Disciple and Presbyterian auspices, he calls himself "ecumenicity on the hoof." One year he and his family lived in a mud hut in an Indian village and farmed a typical peasant parcel in native style. That experience helped to convince him that Hindu tradition, especially in regard to "sacred" cattle, is a major block to agricultural improvement. Recently orthodox Hinduism has been more actively promoting protection of the sacred animals. For example, there were protests when the institute experimented with cows as draft animals in order to check on the European peasant's belief that any milk from such a beast is pure profit. Mosher says that the economic effect of the ever hungry sacred cow will become "intolerable in five or ten years."

Whatever their religion, government officials, like the Communist agitators, use materialistic appeals to induce farmers to adopt better methods, and Christian workers, Mosher says, tend to resort to the same motivation. He first began seriously to ponder the secularization of church programs when he was invited to discuss "the Kingdom of God and rural reconstruction" at Stanley Jones' ashram. Mosher's thought pushed farther in this direction when he helped the wartime intermission project which, under the Foreign Missions Conference, studied the Christian mission among rural people. He says he has been especially impressed by the writings on the secularization of culture of W. A. Visser 't Hooft of the World Council of Churches and Charles Clayton Morrison of The Christian Century. Allahabad, Mosher feels, is a good place to get a toe hold on the worldwide problem of giving higher technical education and cultural depth within a Christian framework.

Unscrambling the Puzzle for Indians

Devoting special attention to this religious emphasis at Allahabad are C. Murray Rogers, an Anglican chaplain, and Henry S. Azariah, professor of economics and son of the famed Indian bishop. Beginning this year, students may choose among nine religious courses, including "What Do Christians Believe?" and "Contemporary Role of the Church in the World." Three experienced graduates have taken assignments as special agricultural advisers to the village mission stations operated by Presbyterians, Congregational Christians or Disciples.

But Mosher's greatest enthusiasm for relating Christianity to India's villages centers about a new plan for use of a specialized team. Under the institute's direction, a team made up of a schoolteacher, a child welfare worker, a physician, an agricultural adviser and a women's worker holds a monthly conference to study and prepare a Christian theme and then visits three villages, spending a day in each. The doctor sets up a clinic, the child welfare worker teaches games to the children, the others do similar work in their respective fields. Having demonstrated service, the team members, with the cooperation of the local pastor, explain the meaning of the Christian theme for this village's life. The day is closed with a worship service built around the theme. Mosher hopes that this winter the team will be able to make such a unified approach to at least 20 villages.

Thus Allahabad is not only beating back starvation with improved food production but is hacking away at the secularism and superstition lying at the grass roots. The institute is seeking, as Mosher puts it, "to combine religious faith with social understanding and competence in a specialized field"—to unscramble the puzzle of life for the common man of India.

BOOKS

A Very Sick Continent

EUROPEAN IDEOLOGIES, A SURVEY OF 20TH CENTURY POLITICAL IDEAS. *Edited by Feliks Gross. Philosophical Library, $12.00.*

ITS RATHER formidable price may prevent this massive symposium from receiving the attention it deserves from readers and students. However, it should be considered that this is virtually a set of books in a single binding, rather than one book, and that the price is barely more than a cent a page—and in these days book prices are oftener over than under that rate. What is more serious from the standpoint of the reviewer—who, fortunately for him, doesn't have to pay for the book anyway—is that the extent and variety of the volume's contents make an adequate review impossible within any reasonable limits of space.

Twenty-four specialists contribute the 24 chapters. If it be queried whether there are so many distinct "ideologies" in Europe, the answer is that the term is here used to include several aspects of political thought and behavior as well as those complete patterns of theory and attitude which the term will immediately suggest to most readers; and also that many of the minor, as well as all the major, ideologies are included. Thus there are not only chapters on communism, socialism, fascism, nazism, liberalism and trade unionism, as one would expect, but also chapters on agrarianism, nationalism, regionalism, anarcho-syndicalism, Zionism, anti-Semitism, Pan-Germanism, Pan-Slavism, pacifism, "economic planning without statism," "humanism and the labor movement," and European federalism. Even this list is far from complete.

Extensive and varied as is this catalogue of ideologies, it does not include capitalism. There is no chapter on this topic, and the word does not even appear in the index. Apparently all the contributors and the editor, though they agree on little else, are agreed that capitalism has vanished from the European scene. This may have a bearing on the much discussed report accepted by the World Council of Churches at Amsterdam, which names communism and cap-

italism (amended to read "laissez faire capitalism") as the extremes between which Christianity must steer a middle way. If, as the authors of this book clearly imply, capitalism does not exist in Europe, it becomes even more obvious that the reference was to American capitalism. So perhaps the implication is that American capitalism should also disappear—but not too quickly, for it must first discharge its final responsibility by bailing out the European ideologies.

Capitalism does not go unmentioned in the book. Rubin Gotesky declares (p. 244) that "capitalism itself contains and produces the conditions which make war inevitable." This is a pretty definite disclosure of one contributor's standpoint. There are many other points at which the book overflows the banks of the European stream to which it is ostensibly confined, and this adds greatly to its value. In the discussion of most of the major topics, description and analysis of the present situation are preceded by a somewhat extended historical survey. A good example is Mr. Gotesky's chapter entitled "Liberalism in Crisis," from which this statement about capitalism is quoted. He devotes three-fourths of his 75 pages to an interpretative and critical survey of three centuries of liberalism, with special attention to John Stuart Mill and Karl Marx, before arriving at the final desolating section on "the twilight of liberalism." All this has just as much to do with America as with Europe. I vehemently disagree with this writer on many points—much more important ones than his ascription of a world-federation plan to Henry II of France, when he was perhaps thinking of Henry IV's "Grand Design"—but what I am stressing is the relevance of his discussion, and the discussion of many other topics in other chapters, to American conditions.

Several of the chapters provoke disagreement. Indeed, the contributors vigorously disagree with one another. The editor, aware of this, and perhaps having deliberately planned it in order to give his book something of the quality of a lively forum debate, prefaces several chapters with notes referring to opposite views in other chapters. A shining example is the conflicting representations of the political policies of the Roman Catholic Church as given, on the one hand, by Alfredo Mendizábal and, on the other, by G. A. Borgese and Stephen Naft. Mendizábal's chapter, "Catholicism and Politics," might have been written by a member of the Vatican's public relations staff. It would be a pleasure to take that chapter apart, paragraph by paragraph, and expose its falsities. It is too crude to be even good propaganda, unless one accepts Hitler's theory that the gullible public will believe big ones more easily than little ones. Borgese's "The Origins of Fascism" and Naft's "Hispanidad and Falangism" supply the necessary correctives, insofar as those topics overlap the larger one.

There is an immense amount of information in this big book, but very little comfort. It gives no pictures of the physical destruction of war or the subsequent (current) economic tensions. Ideologies, not concrete human agonies, are its theme. But it depicts a very sick continent. And it poses the question—to which it suggests various answers not wholly in agreement with each other—How sick are we?

W. E. Garrison.

Books in Brief

Three Spirituals from Earth to Heaven. *By Allan Rohan Crite. Harvard University Press, $3.95.* The three spirituals are: "Nobody knows the trouble I see," "Swing low, sweet chariot," and "Heaven" ("Everybody's talking about heaven, aren't you going there?"). Mr. Crite's contribution is about 70 full-page (and very large-page) illustrations in black and white. Earlier, this gifted and well trained Negro artist gave a similar treatment to the poignant spiritual, "Were you there when they crucified my Lord?" (reviewed with enthusiasm, October 18, 1944). Both books are moving and magnificent. Crite evidently draws his inspiration from many historic sources. There are echoes of Byzantine splendor, of William Blake's graphic mysticism, of contemporary Roman Catholic ritual, and of the cotton-field experiences of the American Negro, all well synthesized in the artist's creative imagination. These strong brush-and-ink drawings form an eloquent commentary on and elaboration of the familiar spirituals which furnish their text.

Sermons for the New Age. *Edited by Sam Nader. Morehouse-Gorham Co., $3.00.* A very distinguished collection of modern sermons—not merely recent but *modern* in the sense of dealing courageously with contemporary problems in the light of eternal truths. The preachers include Oxnam, Tittle, Norwood, Harold Phillips, Scherer, Sizoo, J. G. Gilkey, and others of the caliber that these suggest.

What Seek Ye? Sermons for the Season After Christmas. *Augsburg Pub. House, $2.25.* Twenty-one sermons for the six Sundays after Christmas and for Epiphany, by ministers of the Evangelical Lutheran Church.

This Is Luther, A Character Study. *By Ewald M. Plass. Concordia Pub. House, $5.00.* This portrait of Luther, his character, personality and thought, is evidently based upon extended reading in Luther's works and a considerable acquaintance with the voluminous Luther literature, especially the earlier biographical studies. It may be that this is the real Luther. Certainly it is the orthodox conservative Lutheran's Luther—a Luther without spot or blemish. Everything that Luther ever said, thought or did was right—not, of course, because he said, thought or did it, but because, when viewed dispassionately from above the battle, it *was* right. Luther was showing his "uncompromising conscientiousness" and his Bible-based hatred of rebellion against the powers that be, since they are ordained of God, when he wrote with reference to the insurgent peasants: "Let everyone who can, smite, slay and stab, secretly or openly, remembering that nothing can be more poisonous, hurtful or devilish than a rebel." In refusing Zwingli's hand after their failure to reach agreement at the Marburg conference, Luther's conduct was so magnificently Christian that "we do not hesitate to say that there were few occasions in Luther's active life upon which he rose to the heroic height exhibited at Marburg"; because, as a matter of fact, says Dr. Plass, Zwingli *was* rejecting the plain and evident teaching of the Word of God. So throughout. One could wish that, in his very proper defense of Luther's moral character against the scurrilous fictions of his ecclesiastical opponents, Dr. Plass had given some attention to the more recent ones from Roman Catholic sources, and especially to the egregiously stupid and vindictive one by the supposedly sweet-spirited Jacques Maritain in his *Three Reformers.* Dr. Plass gives much information about Luther but puts him through a beauty treatment to his detriment. Oh, for at least one small wart!

Northern Farm, A Chronicle of Maine. *By Henry Beston. Rinehart & Co., $2.75.* A round-the-year calendar of weather and other changing aspects of nature, and of farm operations, and of the thoughts which these inspire in a reflective mind. Mr. Beston feels sensitively and writes beautifully. His book will appeal especially to city folk who have a wistful yearning to live where their dining-room windows do not command a view of the neighbors' back porch

and to work under conditions that do not require them to catch the 8:15. There is a certain cogency in his criticism of the unrootedness of modern urban life. And yet I have the conviction that this criticism—more often implied than expressed in these pages—rests upon an imperfect understanding of what it means for a culture or a person to have "roots." Certainly there is more to it than living in close contact with the soil and battling happily with the rigors of a New England winter. Mr. Beston's own culture obviously has roots in a soil other than that between the Kennebec and the Penobscot; and it is because of this that he, himself not Maine-born, has been able to transplant himself so successfully to this terrain and write such a good book about it. W. E. G.

CORRESPONDENCE

The Meaning of History

SIR: Congratulations on your editorial, "Christ the Meaning of History." In one layman's opinion, it would have been even stronger if, instead of quoting modern theologians to buttress your thesis, you had pointed to the lives of some men who exemplified it—George Washington Carver, Albert Schweitzer, Kagawa and Gandhi.

The truths of Jesus' life and teaching are not more dependent on the views of modern theologians than on those of the outmoded theologies of earlier centuries. To some of us who seek to understand Jesus, the example and influence of one life based on his teachings in the Sermon on the Mount outweigh a thousand books of theological argument or explanation.

To draw an illustration from another field, the true follower or disciple of Louis Pasteur will not today be spending his time writing about Pasteur's wonderful life; he will be working to discover the cause and cure of cancer.

Berea, Ky. ORRIN L. KEENER.

At Home With Barth

SIR: The publication of Barth's address, "No Christian Marshall Plan," was to me your outstanding service for 1948. It seemed —tragically enough—strange to read in these pages, usually given to liberal theologians, an expression of faith in "our Lord Jesus Christ, who has already robbed sin and death, the devil and hell of their power" and in "the resurrection and second coming of Jesus Christ." Speaking as a Lutheran, I assure you that such expressions of faith in the truth as God has revealed it in his Holy Scriptures do more to make the Lutheran Church feel a kinship for the other Protestant churches than a hundred columns of hints to the effect that Lutherans are narrow or even bigoted when they insist on pure doctrine as the basis of Christian unity. It should be obvious that no Lutheran can take an interest in the "ecumenical" movement, which you sponsor so fervently, while the constituents of that movement generally refuse to accept the Holy Scriptures as the only norm of the Christian faith.

Let's have more exponents of conservative theology contribute to The Christian Century. Barth almost made me feel right at home.

St. Luke's Lutheran Church, A. L. HOCK.
St. Paul, Minn.

[What does Dr. Hock make of the fact that Barth is prominently identified with the ecumenical movement, which we acknowledge without apology that we support? This is not the first article The Christian Century has published by the Swiss theologian and others of his point of view, nor will it be the last.—THE EDITORS.]

Capitalism Bankrupt?

SIR: John C. Bennett in his "Capitalism and Communism at Amsterdam" points to the necessity of guarding against the "temptation to explain away the criticisms of capitalism in order to make the report more palatable in America." Some of us who believe that capitalism is pretty well bankrupt morally expected to see a great deal of that explaining away, but didn't expect to find so many instances of Christian leadership misrepresenting the truth. A friend tells me that he has heard four radio pulpiteers mention that Amsterdam condemned communism, but not a whisper of suggestion that capitalism was likewise condemned. A double distortion appears in the statement of Joseph R. Sizoo as reported by your New York correspondent, that Amsterdam condemned "both communism and democracy." The temper on this continent is so techy on this score that criticism of democracy is to be preferred to criticism of capitalism. Surely it cannot be a case of that naiveté which identifies the two. I hope that in the interest of the truth you will give John Bennett's warning adequate publicity.

The Manse, A. M. LITTLE.
East Angus, Que.

That Omni-Partisan Outlook

SIR: That long article by Buell Gallagher (December 22) makes one wonder why the author ever entered the Christian ministry. An omni-partisan outlook should characterize the clergyman, for the simple reason that he is expected to reconcile the various conflicts in human society. Men like Gallagher and Poling who connect with one political party or economic class are no longer impartial arbiters in social tensions, and are therefore better qualified for political than for ecclesiastical leadership.

If I were a teacher in a school of theology, I should think a long time before consenting to run for Congress. After all, the basic problem of the world today is not political but religious.

First United Presbyterian Church, E. MARCELLUS NESBITT.
Beaver, Pa.

New Voice of America

SIR: Thousands of intelligent, mature young people in other countries need the technical training which is best obtained in the United States. The demand for that training is very great. So also is the desire on the part of these young people to learn the truth about Americans. It is highly important, in these days of hunger, reconstruction and turmoil, that as many as possible of the young people of other countries be given the opportunities which are available here.

There is a way in which this can be done. In this country there are thousands of voluntary groups whose members could take these foreigners for a brief time into their homes and give them the experience they need. Participation in community affairs and "know how" in their chosen vocations could be arranged for visitors by these groups. Governments and foundations stand ready to pay transportation and perhaps some other costs. The remainder could easily be made up.

To connect young people abroad with American life and training is the function of our recently organized International Training Service, Inc. It consists of a few individuals, plus representatives of the American Friends Service Committee, the National Grange, the Church of the Brethren Service Commission and the Agricultural Missions Foundation. Its purpose is to unravel the red tape involved in the exchange of persons of this kind. While we recognize that traffic will mostly be one-way at first, it is our purpose to make the program a two-way process. We are interested in "grass roots" people, not research scholars or even university students.

In her excellent article, "German Youth to America," which

appeared in The Christian Century for December 22, Elizabeth P. Lam points up the need for such an exchange of non-academic leaders and says that the occupation forces are interested in furthering it. We know that many local American groups are ready to do their part. International Training Service assumes responsibility for taking care of the multitudinous and often frustrating details involved in this exchange.

Intelligent and influential young persons will be chosen, with preference given to those who have already demonstrated leadership in their home communities. A small fee will be charged "sponsoring groups" for services performed. We invite requests for more information. Interested persons in churches or other organizations should write International Training Service, New Windsor, Md., for free descriptive leaflets.

To assure foreign governments that their citizens coming here will not be left high and dry, International Training Service is now raising an administrative fund to guarantee the first year's operation. Gifts for this purpose should be sent to International Training Service, Inc., First National Bank, Harrisonburg, Va. Once the program gets under way, it is planned that the organization will be self-sustaining.

The United States is perhaps the most misunderstood nation in the world. The most authentic "voice of America" is not a radio broadcast, but the lives quietly lived in American communities by 147,000,000 people. This is the voice which International Training Service hopes to make audible to the world.

New Windsor, Md. GRAHAM R. HODGES.

Our Erring Radio

SIR: Please accept my thanks for your fine editorial, "Sunday Evening Without the Comedians." I have been a shut-in for some time, so have depended upon the radio for Sunday programs of a spiritual nature. I love good music, secular or religious. I depend upon good lectures for news of world affairs. I wish we could recapture the sort of Sunday evening radio we used to have before it fell so largely into the hands of "the haw-haw boys and their studio claques." What can be done by the large number of Christian people who would like to have that kind of radio program?

I thank you for the pleasure and help The Christian Century gives me, for I read it instead of listening to the radio on Sunday.

Wooster, Ohio. MRS. WILLIAM E. BOYCE.

SIR: Congratulations on your splendid editorial, "Sunday Evening Without the Comedians." To follow through on your very fine suggestions, why not interest other companies like Goodyear, which sponsors "The Greatest Story Ever Told," to sponsor more of these "respectable" programs? You've started the ball rolling; now let's have some action.

Mennonite Church, VERNEY UNRUH.
Pulaski, Iowa.

A Timely Editorial

SIR: Permit me to congratulate you upon your very clear and timely editorial, "Out in the Open" (December 8), in which you make clear the concerted and persistent effort of the Roman Catholic Church in America to circumvent or nullify the First Amendment to our Constitution. The life of our public school system and religious freedom as we now know it depend on an intelligent and unfailing effort to withstand such encroachments both now and in the future. I wish that some liberty-loving friend would send copies of the above mentioned editorial to all the members of Congress and others who have an open mind to the truth that makes us free.

First Presbyterian Church, J. LEIGHTON SCOTT.
West Memphis, Ark.

Missouri Synod's Iron Curtain

SIR: President Behnken of the Lutheran Church—Missouri Synod makes a spirited protest, in your issue of December 22, against the assertion that his branch of the Lutheran Church is "an alliance behind an effective ecclesiastical iron curtain of non-intercourse." He will confer a real favor upon many pastors of other denominations who have tried, unsuccessfully, to secure the cooperation of Missouri Synod ministers and laymen, if he will state the official position of his church upon this matter. Is it or is it not true that Missouri Synod ministers are inhibited by the rules of the synod from uniting in prayer or other religious exercises with ministers of another denomination or even with those of other Lutheran groups? A direct answer to this reasonable question will show whether or not your editorial of October 27 was "unkind, unfair and unwarranted."

Center Church, OSCAR E. MAURER,
New Haven, Conn. Former Moderator, General Council, Congregational Christian Churches.

He Says It's True

SIR: Your editorial "Need Lutherans Be Skeptics?" (October 27) reveals a true diagnosis of the Lutheran Church in America. We see ourselves as we are in your article. That a representative Missourian should designate your article an "unwarranted attack" shows that they miserably fail to see themselves as they are. And as to you having to answer before God, as a correspondent says, it can truly be said that the Missourians will have seventy times seven to answer before God because of their attitude to their fellow men who are of the household of the faith.

I have been in friendly relations with my colleagues in the ministry and I cherish this fellowship with my brethren. But my relations with Missouri Synod pastors are an unpleasant blot in my ministry. I, as a Lutheran, find an affinity with my Reformed brethren that I can never find with Missourians. I know I speak for many of my colleagues. Missouri is a hopeless case, and why some of the church bodies in the National Lutheran Council still try to get close to it is beyond me, when all they have been receiving from them in the past is the same cold shoulder. We ought to expect more than that from those who profess to be of the household of the faith. You had the nerve to say it and I commend you for it. The truth is what we are receiving in The Christian Century.

Trinity Lutheran Church, OSCAR W. MATTSON.
Topeka, Kan.

Is Division Always Sin?

SIR: Recently the student bodies of Bethany and Mennonite biblical seminaries spent the entire morning discussing church unity. The following question came out of one of our "buzz" sessions: "If division is sin, then how does one justify movements, like Protestants and Other Americans United, which stress the irreconcilable difference between the Roman Catholic and Protestant churches at the level of church and state?" Therefore is it not necessary to qualify the bold statement that division is sin, since there are times when the divisions in the Christian church pivot on real issues of truth?

Mennonite Biblical Seminary, DON E. SMUCKER.
Chicago.

A Correction

Our attention has been called to a mistake we made in printing Edith Lovejoy Pierce's poem "Relic," which appeared in The Christian Century for December 29. The word "face" was substituted for the word "faith." We regret the error. The poem, as it should have read, follows.—THE EDITORS.

Relic

This dead-end street, down which great love is shunted—
A hair, a harp, a button or a bone—
Bends back the flinging faith perversely stunted:
For fish a serpent, for fresh bread a stone.

Shortsightedness sees but the near-at-hand,
Reckons no river flows beyond the road,
Wars for a rag and does not understand
The tomb is emptied of its living load.

NEWS of the CHRISTIAN WORLD

British Learn of 'Four-Year Plan'

White Paper Reveals That U. S. Funds Will Be Spent on Industry—Austerity to Continue

LONDON, Dec. 22.—The British people now know the details of the "four-year plan" designed to get them out of the red by 1953. In this case the "red" is American aid, now being shoveled into our economy at the rate of three shillings sixpence to the pound. It is an error to call all the probabilities and hopes embedded in the official white paper a "plan" in the strictest sense of the term; it has yet to be geared into the general program of European recovery. For the next four years there is little likelihood that our austerity existence will be relieved. Vast sums are to be spent on re-equipping the basic industries so they will be capable of a rate of production 50 per cent above that of 1938. For mechanization of farms, $1,500,000,000 is to be spent; on iron and steel, $1,000,000,000; on the coal mines, $600,000,000; on electrical power, $1,000,000,000. The results of this investment depend mainly on the response of the British people themselves, for the whole plan is a gamble on their character and spirit. There can be no authoritarian direction. What is needed to go alongside the plan is a strong moral and spiritual call which so far no one in authority has sounded.

* * *

Will Voluntary Service Come to an End?

Will voluntary social work, which has been such a strong feature of British life during the past 100 years, be able to find new outlets now that the state is taking over so many of its functions? Many of the great humane services—hospitals, relief of the poor, adult education, child care, to mention only a few—began as small private experiments, but have now become responsibilities of the state. Such concerns have claimed the devoted service of a multitude of able men and women. Will the socialized state kill the voluntary spirit or provide it with fresh avenues of service? Persons concerned for the continuance of the voluntary principle in public life believe that such avenues are appearing. They see voluntary service working alongside the state, criticizing and improving its procedures and finding new ways of functioning. One obvious method is the voluntary experiments in the care of old people in which the church is playing a leading part.

* * *

Honor One Who Sought to Improve Church Music

Sir Sydney Nicholson, who died last year, is to be honored by the $240,000 fund being raised to endow the movement which he founded in an effort to promote a worthier standard of church music throughout the Anglican communion. Sir Sydney's life illustrates how much useful work can be done by one man prepared to devote himself to making his dreams come true. Twenty-one years ago he resigned his post as organist and master of the choristers at Westminster Abbey to found the Royal College of Church Music, with which more than 2,400 choirs are today affiliated. Under its auspices, classes for choirboys, choir festivals and one-day "schools" are held in all parts of the country. The movement has had its influence on all sorts of "quires and places where they sing," from cathedrals to the humblest of village churches.

* * *

MacLeod of Iona Addresses Members of 'Toc H'

More than 5,000 members of "Toc H," the British Christian organization which has had a strong appeal to men ever since it was founded during World War I, recently filled Albert hall to hear George MacLeod of Iona, just back from a world tour, talk theology to them at the rate of 190 words a minute, beating the shorthand writers to a standstill. The organization, which gets its name from a signal call used in the 1914-18 war, mixes heartiness and good fellowship with practical service. Only those who are doing a job to help someone else or some good cause may join it. Toc H's chief symbol is a lamp, which is lighted at every meeting to remind members of those who in past generations gave their life for Christian freedom and the decencies of human life.

* * *

Housing Vital Problem For Retired Clergy

The care of aged clergymen and their wives is receiving much attention among the churches. To provide an adequate retiring allowance is not enough in these days of housing scarcity, meager domestic help and austerity rationing. Accommodation is the crucial problem, since most retiring ministers do not have enough resources to pay for a house after having lived in manses and parsonages all their lives. The Church of England has opened the first of its "homes for retired clergy," and will follow with four others. Among the four are two ancestral mansions in the west of England which probably have enough rooms for an army of retired clergymen. A radio appeal has produced $100,000, and an annual maintenance fund of $40,000 is being sought for the enterprise.

* * *

And So Forth

The endowment for the William Temple College for training women for church work has reached $43,000.

The Friends Service Council has been helped by other voluntary societies to purchase 60,000 nightlights to be sent to Germany for use during the long hours of electricity cuts.

CECIL NORTHCOTT.

Scandinavian Medical Teams Aid Tuberculosis Drive in India

Under sponsorship of the U.N.'s International Children's Emergency Fund and the government of India, six teams of Swedish, Norwegian and Danish doctors and nurses will work for six months in a number of Indian provinces and at the same time teach Indian doctors how to combat tuberculosis.

German Pastors' Salaries Reduced

Currency Reform Necessitates Cuts as Living Costs Rise—Freethinkers Are Organizing Again

MAGDEBURG, GERMANY, Nov. 16.—Because of the currency reform, most German ministers and other church officials have had their salaries reduced. In Saxony-Anhalt the reduction is about 15 per cent. In Berlin, ministers declared themselves willing to get along on 80 per cent of their former salaries. Meanwhile, prices are rapidly rising. A glass of 12 per cent beer costs about 10 times as much as before the war. One might ask if it is really necessary to use grain for beer when bread and flour rations are so low. Cigarettes, apart from those sold on ration cards, cost 80 pfennigs apiece, or 3,000 times the prewar price. In the eastern zone, so-called "free stores" in which prices will not be much lower than on the black market have been opened. Stockings will sell for 30 marks, a pound of sugar for 16 marks and a sweet roll for 80 pfennigs. People of normal income cannot afford such prices.

* * *

Freethinkers Renew Activities

The freethinkers' organizations which existed before 1933 are being renewed. In some parts of the country they are closely connected with left-wing political groups; in others they are acting independently. In Berlin one of the secular apostles representing the freethinkers declared recently: "Hitler killed the Christian religion and the church; it will be our task to bury it." However, the freethinkers' programs and meetings have not drawn many people. The majority of Germans, though they do not care too much for Christianity, care even less for the propaganda of the freethinkers.

* * *

Lutheran Paper Comments On 'Cold War'

Die Botschaft, journal of the Lutheran Church of Hannover, recently had these comments to make on the present state of affairs in Germany: "The situation in which we are might be compared with that of two dogs facing each other and growling in a hostile mood. One has the bone in his mouth, but he is angry because the other is not far away. Dog No. 2 is eager to get the bone for himself. We could characterize everyday events in terms of the situation of the two dogs—from the quarreling on the trains as people try to get seats to the manner in which victorious and defeated nations try to get along with each other. This 'dog line' may be overcome on a Christian basis, when the true faith in Jesus Christ makes man free from himself. Such an attitude would be good for all who are in trouble. One of the dogs must leave the dog line and meet the other on a new line where each can see the other's demands and neces-

sities. Each must answer the questions: 'What do I owe the other? In what manner must I meet him?' For each, it should not matter *who* is right, but *what* is right. No law can change man's inner attitude."

* * *

Undernourished Suburban Children Are Fed

Village and suburban communities usually come off second-best when relief food from abroad is distributed, because it is felt that city dwellers are in worse straits. Suburban people in general have lower rations provided for on their food cards. Recently a feeding project was started in the suburban community in which this correspondent lives. Doctors selected 130 of the 600 children in the two schools as being most in need of additional food. The ladies' aid society of the local church is preparing and serving the food in a restaurant. Churches abroad provided the material for the meals. Flour, rice and raisins came from the United States, sugar from Canada, fats from Sweden. Peasants of the neighborhood furnished the potatoes. The local church bought carrots and cabbage. The children pay 10 pfennigs each for their meals. When the seven weeks of the feeding period are over, all 600 children in the two schools will be given a Christmas celebration.

* * *

Few Able-Bodied Men Among Refugees in Bavaria

In Bavaria, where one-fourth of the population now is made up of people who fled from the east and southeast, more than 80 per cent of the refugees are women, old people, invalids and children. The reason for this disproportion is that many of the men were kept in prisoner-of-war camps and others were forced to stay behind when their families were ordered to leave so that they might continue to work in factories and mines and on farms. Living conditions among these refugees are very poor. A detailed statement published recently in the *Frankfurter Hefte* reveals that there is one new bed available for 20 refugees, one straw sack for 25, one woolen carpet for 5, one table for 200 and one dish for 15.

* * *

Little Goods to Be Had For Christmas Giving

There will be few Christmas gifts in Germany this year. Most stores are as empty as in 1945. Shoes and textiles can be bought only on ration cards or some sort of coupon. One can buy only second-hand books or pamphlets on political problems, so few will be sought as Christmas gifts. Most goods being manufactured are shoddy. One hears talk in the western zones about "everyman" goods to be manufactured on a large scale for sale at fairly normal prices. But so far as this correspondent can see from the other side of the iron curtain, it may be a long time before such goods are really on the market. The Christmas cakes and cookies of tradition will be made by many mothers who know how to use substitutes and can follow the "peace" recipes. Children will consider them "almost as good" as in former years. This year in all zones the flour and bread ration has been raised, and those who know how can use potatoes in baking.

SIEGFRIED SCHARFE.

Greet 'Red Dean' Only as Anglican

Pittsburgh's Bishop Pardue Declares He Is Welcome as Priest, but Not as Protagonist of U.S.S.R.

PITTSBURGH, Dec. 28.—Hewlett Johnson, the "Red dean of Canterbury," was greeted here with the statement that he was welcome as a priest of the Anglican communion but not as a protagonist of Soviet Russia. This statement was issued by Austin Pardue, bishop of the Episcopal diocese of Pittsburgh, just before Dr. Johnson arrived for an address in Frick school auditorium Dec. 17. It was contained in a letter addressed to communicants of the Protestant Episcopal Church in this area. About 600 persons paid admission to hear the lecture, in which the dean derided the Marshall plan and denied that Russia wants, plots, plans or desires war. His appearance was sponsored by a "Pittsburgh Committee of Welcome," which included several persons formerly active in support of Henry Wallace for president.

* * *

Evangelist Is Target In Controversy

Kathryn Kuhlman, popular woman evangelist whose appearances in some of Pittsburgh's larger halls over the past several months have attracted capacity audiences, has been challenged by the pastor and members of the Sandusky Street Baptist Church, which is located near the scene of most of her meetings. A near-riot followed when pickets passed out cards to people leaving the Kuhlman services. Telephone threats to Peter E. Boyko, Sandusky Street pastor and leader of the Pittsburgh Youth for Christ movement, followed. Mr. Boyko has charged Miss Kuhlman with commercialism and with "stage tactics" in matters of faith healings. The evangelist makes wide use of the radio. She operates independently and frequently criticizes the established churches. Before coming to Pittsburgh she conducted meetings in Franklin, Pa., where litigation over tabernacle property ensued.

* * *

'Pittsburgh Courier' Reasserts 'Uncompromising Policy'

Following a November broadcast of Town Hall, in which Hodding Carter, Mississippi editor, quoted an article in the Negro newspaper *Pittsburgh Courier* praising improved conditions for Negroes in the south, editors of the *Courier* have gone all out to disclaim any softening up in their fight against race discrimination. George Schuyler, writer of the article, had toured the southern states observing Negro families under all kinds of conditions. He concluded that Negroes are encountering comparatively little persecution and police brutality, and that opportunities await those who will take advantage of them. In his Town Hall speech, Mr. Carter quoted Schuyler's statements to offset articles citing discrimination by Ray Sprigle, a *Pittsburgh Post Gazette* writer, who toured the south disguised as a Negro. After the broadcast thousands of letters poured in to the *Courier*. The answering editorial says: "There has never been any compromise in the *Courier's* fight. There will not be any compromise. We are out to win *for* and *with* the American Negro." A strong editorial this week commends the statement on race relations adopted by the Federal Council of Churches in its biennial meeting in Cincinnati.

* * *

Presbyterians Build Home for Aged

Western Pennsylvania Presbyterians have broken ground for a $1,500,000 home for the aged in suburban Oakmont. The 14-acre site adjoins the nationally known Oakmont country club. The home will house 150 and will give preference to lay persons. It will have special staircases and handrails, wide doors and hallways, a chapel, an infirmary, and hobby and recreation rooms. P. W. Snyder, retired superintendent of the presbytery of Pittsburgh, has been the driving force behind the development.

* * *

Catholics Place Ban on University Play

A ban on attendance by Catholics at the play "The Flies," by the existentialist Jean-Paul Sartre, which ran last week at the University of Pittsburgh, was decreed by the Pittsburgh diocese when it was discovered that Rome had placed all Sartre's works on its *Index Expurgatorius* in October because of his philosophy. Since the play was already in production, Catholic students who had been assigned parts were permitted to go ahead with them.

* * *

And So Forth

McCleod Milligan Pearce, 74, president of Geneva College at Beaver Falls, Pa., for a quarter of its 100-year existence, died recently.

Eugene Cunningham, formerly pastor of Olivet Presbyterian Church at Troy, N.Y., has been installed at First Presbyterian Church, Coraopolis, where he follows the 21-year pastorate of Edward B. Welsh.

On Dec. 6 the union ministerial association of Pittsburgh and Allegheny county was host to district clergy in a "mission to preachers" led by George A. Buttrick of Madison Avenue Presbyterian Church, New York. The department of evangelism of the Federal Council of Churches was a co-sponsor.

A council of churches has been organized at East Liverpool, Ohio, with Stanley H. Mullen, minister of First Methodist Church, as provisional chairman.

George A. Long, president of Pittsburgh-Xenia Theological Seminary, has been granted a six-month leave of absence because of ill health.

Bellevue United Presbyterian Church has issued a call to Robert F. Truesdale, assistant minister at Presbyterian Church of the Covenant, Erie, Pa. He will succeed James M. Ferguson, who retired recently after a 40-year pastorate.

"The Pursuit of Significance" was the theme on Dec. 16 of Howard F. Lowry, president of the College of Wooster, in the first of the Pitcairn-Crabbe lectures for 1948-49 at the University of Pittsburgh.

Francis J. Scott, coming from the presbytery of New York, is the new minister of First United Presbyterian Church, Rochester, Pa. O. M. WALTON.

Ponder Validity of Traitor Penalties

Question Is Debated in Denmark, Where Thousands Are Tried—Norwegian Sunday Schools Growing

ROSKILDE, DENMARK, Dec. 15.—The penalties meted out to Danes who proved traitors during the war and cooperated with the nazis have aroused much discussion throughout the nation. Thousands have served their sentences and returned to normal life. They face grave problems, however, since many of their employees or fellow workers refuse to accept them. Many persons are dissatisfied with the sentences, pointing out that there seems to have been a tendency to deal only with the "little" traitors and let those of higher rank go. There is much discussion, too, over the question of whether some of the traitors should have been put to death. Not a few of the Danish patriots who served as saboteurs during the war and themselves faced death at the hands of the Germans have declared their opposition to capital punishment for the traitors. On the other hand, many Danish pastors who were also saboteurs advocate such punishment.

* * *

Norwegian Sunday Schools Increase in Number

In spite of a decrease of 293 in the number of teachers for the Sunday schools of Norway during 1947, 53 more schools were operating than during the previous year. The decrease in teaching staffs is caused by the fact that many young men have left to follow the sea or to serve their time in the army. Leaders point out also that too few of the younger generation feel a responsibility to the children of the church. During the past 10 years the number of Sunday schools has grown from 3,051 to 3,814; the number of students from 189,556 to 204,046; and the number of teachers from 12,085 to 13,179. It should be kept in mind that in addition to the time they spend in Sunday schools, all children in the Scandinavian countries spend certain hours in religious education classes conducted in public schools and colleges according to the teachings of the state (Lutheran) church.

* * *

Danish Archeologist Assesses Monuments in North America

Professor Brondsted, Danish archeologist, recently returned from the United States, where he made investigations of three important finds which seem to indicate that the Vikings were the discoverers of the North American continent. In Canada, he inspected a Viking tomb which probably dates from around 1000 A.D. Near Newport, L. I., he visited a small stone tower which rests on eight columns. Some people believe that it was erected by the first English colonists; others, that it was built by the Northmen about 1200 A.D. Professor Brondsted says that had the tower been found in Europe, no one would have doubted its age, for we have many monuments like it over here. The most interesting object inspected by the archeologist was the so-called Kensington stone, unearthed 50 years ago in Minnesota, which now rests in a Washington, D. C., museum. The runic inscription on the stone tells of a voyage of discovery made by Northmen to the Minnesota area in 1362. From Professor Brondsted's point of view, it is likely that Northmen did travel in America between 1000 and 1500. He says, however, that philologists must decide whether the runic writing on the Kensington stone is genuine, or false, as some scholars have charged.

* * *

And So Forth

At the annual festival of the University of Copenhagen, Count Folke Bernadotte was commemorated for the service he rendered humanity and for his offices as an honorary doctor of the university. Professor Norregaard, theologian and church historian who has served three two-year periods as president of the university, recently resigned. He directed the affairs of the university and its students with great skill during the occupation.

Probably because each battalion in the Finnish army had its own chaplain during the war, it has been possible for the body of every Finnish soldier who was killed in combat or died from other causes during the war to be brought back and buried in his family cemetery. This accomplishment is considered unique in military history. The Finnish officers' association, in cooperation with the "army bishop," has founded a special committee on spiritual activity with active sub-committees in all army garrisons.

The Christian students' association of Copenhagen has invited 30 students from Kiel, Germany, to visit Denmark for a 10-day period of excursions, discussions and lectures.

K. E. JORDT JÖRGENSEN.

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JOHN DIXON is known throughout Wisconsin as the dean of state teachers and administrators. He has long demonstrated unusual ability as a speaker and debater. He has taught public speaking for business and professional groups, such as the American Institute of Banking, as well as in public schools.

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Urge End of Red Tape for D.P.'s

Voluntary Agencies Join IRO in Seeking Changes—Thorkelson Shows How Present Scheme Crawls

GENEVA, Dec. 21.—Concerned because only a relatively few displaced persons have as yet managed to get to the United States under the provisions of the Wiley act, representatives of the International Refugee Organization and of the voluntary agencies (including Protestant, Catholic and Jewish groups) which work with it met last week at Bad Kissingen in the American zone of Germany to discuss what might be done to relieve the situation. The meeting authorized a committee to propose short cuts in the procedure and to recommend changes which the next U.S. Congress might make in the act. An unbelievable amount of time is now consumed in handling a D.P.'s papers.

* * *

A Procedure Complicated From the Beginning

The procedure by which a displaced person finally gets to the U.S., as I learned on the scene in Germany last week, goes something like this: A North Dakota farmer, encouraged by his pastor, gives what is called "job and housing assurance." This assurance is sent to the New York office of one of the voluntary agencies, which gives it backing that relieves the farmer of any legal responsibility and sends it on to the Displaced Persons Commission in Washington, at the same time mailing a duplicate copy to its office in Munich. After approving the assurance, the D.P. commission sends it on to its Frankfurt office, where it is assigned a European case number. Now a resettlement officer from the agency concerned must go from his headquarters in Munich to Frankfurt and "match" the copy of the assurance which he has received from New York with the one the D.P. commission has sent from Washington, thereby obtaining the all-important case number.

* * *

The Family Is Selected

Back in Munich, the voluntary agency officer goes through his files on personnel in the camps the agency operates and selects a family with the employment skills and other requirements, such as the number of children, requested by the North Dakota farmer. This information has previously been obtained by workers who with the help of camp pastors have interviewed and classified all refugees in the agency camps. After making his selection, the officer goes to the camp and himself interviews the family to determine whether his "paper" choice in Munich was a good one. For the sake of brevity, we'll say he decides it was. But this is only the beginning.

* * *

Next, To Check With the IRO

Now the voluntary agency resettlement officer requests the director of the IRO re-

settlement center (there are six in the U.S. zone) to furnish documentation on the selected family. This request is forwarded to the IRO's representative in the camp where the family is located. Next the family must fill out an IRO resettlement form, be fingerprinted, supply six photographs of each member and undergo medical examinations. The forms are then returned to the IRO area resettlement center, where the voluntary agency is invited to check on them. If all is well, IRO passes the forms to the area office of the U.S. D.P. commission for pre-selection and analysis. Again, if all is in order, the D.P. commission passes the documents to the counter-intelligence corps of the U.S. army, which investigates the family to determine if it is "politically acceptable" to the U.S. Counter-intelligence returns the documents to the commission.

* * *

The State Department Enters the Picture

If the documents on the D.P. family have passed the army screening, the U.S. D.P. commission sends them to a U.S. consular office in Frankfurt, Munich or Stuttgart. This is where the state department enters the case. Now the family is called to the IRO resettlement center to undergo another medical examination for the U.S. consul and produce birth and marriage certificates, proofs of skill, records of education and so on. If the family gets over this hurdle—and the medical test is not an easy one—the consul will issue a visa. However, our family is still not in the clear. Its papers have to go back to the offices of the D.P. commission, which lists them and seals them in an envelope with the visa. Then IRO makes up a transport group and sends the family with an escort officer to the Bremen staging area.

* * *

Prepared for Life In the U.S.

At the Bremen staging area the family is oriented in the ways of America by the American Friends Service Committee and the Y.M.C.A., which work with the voluntary agencies. Here too the U.S. department of justice enters the picture. Through its immigration bureau it passes final judgment on the family. This examination, which immigrants formerly underwent at Ellis island, may take several days. At long last the family, if it has passed the last difficult test, is placed on board a ship and sent across the Atlantic at the expense of the IRO. When the ship docks, the family is met by representatives of the voluntary agency which sponsored its resettlement and given money for the train trip to North Dakota. As present procedures operate, it would require a minimum of four months from the day the farmer in North Dakota gave his job and housing assurance for the family to arrive at his farm. To this correspondent, the miracle is that *any* displaced persons at all have arrived in America under the Wiley act in the face of all the obstacles placed in their way.

* * *

Agencies Join in Appeal For Help to D.P.'s

Ten international organizations which have their headquarters or offices here issued an urgent Christmas appeal to the

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conscience of the world on behalf of the millions all over the earth "who have been driven from their homes and who survive in misery and destitution." The appeal was directed to peoples in the countries through which refugees pass as well as to those in the countries where they finally settle "in the hope that nothing will be left undone to assure to these refugees the asylum to which they are entitled and to facilitate their return to normal family life." Organizations joining in the appeal were the World's Y.M.C.A., the World's Y.W.C.A., Caritas Internationalis (the Roman Catholic group), the International Center for Relief to Civilian Populations, the International Committee of the Red Cross, the World Council of Churches, World Student Relief, the International Friends Service Committee, the International Save the Children Fund, and the Organization for Child Care, Health and Hygiene Among Jews.

* * *

IRO Praises Schemes to Aid 'Uneconomic' D.P.'s

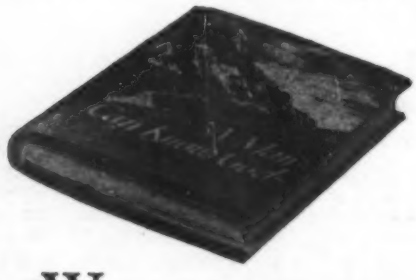
William Hallam Tuck, director general of IRO, says the offer of the Lutheran World Federation to resettle 250 orphans in foster homes or orphanages in the U.S. is one of the most generous which his organization has received. "I hope this plan will serve as a 'beacon project,' encouraging others to welcome those refugees who have little hope of resettlement if 'economic utility' is the only standard applied," he says. Mr. Tuck has announced also that New Zealand has offered asylum to 1,000 refugees, more than one-third of them to be widows. This offer, he points out, is the first governmental action on behalf of refugees who cannot be resettled on the basis of "economic value" alone. The Lutheran World Federation plan, originated by Stewart W. Herman, executive secretary of the organization's resettlement division, will have the effect of moving from the British zone of Germany three entire orphanages. The children, all Protestants, originally came from the Baltic states. WILLMAR L. THORKELSON.

Missouri Synod Commissions First Lay Missionary

For the first time in its history, the Lutheran Church—Missouri Synod has commissioned a layman, Herbert L. Hedman of Memphis, to serve in the foreign mission field. Mr. Hedman has left for Nigeria.

A Man Can Know God

By JOHN HENRY STRONG



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India Passes on Religious Matters

Constituent Assembly Adopts Clauses Relating to 'Propagation and Practice' of Faiths

TIRUVALLA, INDIA, Dec. 21.—During the first weeks of December the Constituent Assembly in session in Delhi was engaged in the consideration of India's draft constitution. The clauses passed relating to the practice and propagation of religion are as follows: "Subject to public order, morality and health and to other provisions of this part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion. Nothing in this article shall affect the operation of any existing law or prevent the state from making any law (a) regulating or restricting any economic, financial, political, or other secular activity which may be associated with religious practice; (b) providing for social welfare and reform, or for throwing open Hindu religious institutions of a public character to all classes and sections of Hindus."

* * *

Hindus Say Christians Do Not Proselyte Unduly

During the debate a few members raised objections to the use of the word "propagate." But many emphasized that it would be wrong to maintain that because India is a secular state it should not allow propagation of religion. It was pointed out that freedom to propagate religion is erroneously associated with the Christian religion alone; it is given to all—to Hindus, Moslems, Christians and Jains. One Hindu member said: "The Indian Christian community is the most inoffensive community in the whole country. They are spending over 20,000,000 rupees every year on maintaining educational and other institutions for the uplift of the people. If they had spent this money on proselyting, then instead of numbering only 7,000,000, as they do today, they would number 70,000,000." More than one Hindu member of the assembly, speaking from experiences as students at Christian schools and colleges, declared that the Christian community has not been unduly active in the matter of conversion. Christians find it difficult to say whether the evidence of such an impression created among Hindus is to be taken as a compliment to the Christian church in India.

* * *

On Religious Instruction

Three articles concerning religious institutions and instruction in religion were also adopted by the Constituent Assembly. The first provides for freedom to manage religious affairs and to own, acquire and administer properties for religious and charitable purposes. The second gives the citizens freedom as to the maintenance of any particular religion or religious denomination. The third forbids the giving of religious instruction in any educational institution wholly maintained out of state funds, but insures freedom to attend religious instruction in educational institu-

tions established under endowments and trusts. This article says further: "No person attending any educational institution recognized by the state or receiving aid out of state funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution, unless such person (or, if such person is a minor, his guardian) has given his consent thereto. . . . It is also provided that nothing in this article shall prevent any community or denomination from providing religious instruction for pupils of that community or denomination in an educational institution outside its working hours."

* * *

Untouchability and Other Discrimination Banned

A specific ban on discrimination on grounds of religion, caste, race, sex or place of birth has been included in the constitution. Untouchability is also banned by the following article: "Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offense punishable under law." The adoption of this clause with acclamation by the whole assembly when it was presented by Dr. Ambedkar, chairman of the expert committee which drafted the entire constitution, is a great triumph for the principle of the equality of men. It was particularly fitting that Dr. Ambedkar, a member of the so-called "untouchable community," presented the new constitution embodying the provision that legally abolishes this age-old social evil.

* * *

Propose Common Braille Code for India

The Indian government is proposing to introduce a common Braille code, known as Uniform Indian Braille, to transcribe the major Indian languages. It will be used in all the institutions for the blind in the country. Steps are also being taken to establish a central Braille printing press and a central model institute for the blind as soon as possible. The provincial and state governments are being requested to form special councils which will advise their respective governments on all matters relating to blindness and will administer blind welfare services within their respective jurisdictions. The national government will coordinate the activities of these councils and give such advice and guidance as it may consider necessary.

* * *

And So Forth

Dr. Kagawa of Japan has been invited by the government of Madras to visit the province and give advice on cooperatives.

The government of India has decided to set up an all-India leprosy research institute at Chingleput, near Madras city, where the leper settlement established by the Church of Scotland Mission was recently taken over by the provincial government. India is said to have 1,000,000 of the 5,000,000 lepers in the world.

P. Oomman Philip.

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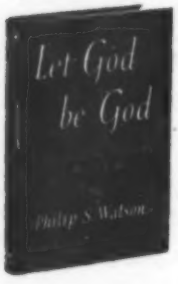

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Urge Attention To TV Programs

Leaders in Protestant Radio Meet at Schenectady to Consider How Religion May Be Shown

SYRACUSE, N.Y., Dec. 27.—The world's first religious television workshop was recently held at station WRGB in Schenectady under the sponsorship of the Joint Religious Radio Committee and the General Electric Co. The 14 national leaders in Protestant radio who attended emphasized the need of entering the television field at once while program patterns are still being developed. They urged the quick development of religious motion picture films and filmstrips edited for use with small television screens. For live presentation they recommended discussion programs, story-telling to children and scenes of the Sunday school in action, but pointed out that such presentations would need to use charts, slides and visual objects which would provide variety and change of scene.

* * *

Auburn Church Wins Canvass Award

A national achievement award from the United Church Canvass was presented to the churches of Auburn for having completed the most successful church canvass in 1948 for a city of 25,000 to 100,000 population. Seven Roman Catholic churches, a Jewish synagogue and 20 Protestant groups joined in the project, which was called the "Crusade for God." It appealed to all people to give greater attention to spiritual matters and placed special emphasis on church attendance, the need of expressing religion in daily life and the importance of spiritual unity among people of different faiths. Many of the Protestant churches reported greatly increased returns from their financial campaigns held during the united promotion period.

* * *

Monastery Expanded to Form Orthodox Center

An important and gradually enlarging center of the Russian Orthodox Church in America is located near Jordanville in Herkimer county. Three monks came from Europe 23 years ago and bought a farm, where they established the Holy Trinity Monastery. Other monks and priests followed, and there are now 36 living at the monastery. A seminary for the Russian Orthodox Church has been organized and a charter from the state board of regents was granted in November. A large Byzantine church, with nine gold domes and inlaid mosaics, begun in 1943, is now in use though not entirely finished. Connected with the community is a printing shop which publishes literature for worldwide distribution. Black-robed and black-bearded monks, who combine studies and religious duties with work on the farm, give the place a medieval, Old-World atmosphere.

* * *

Parents Launch 'Different' Type of Comic Book

A new approach to the comic book problem as it relates to small children is being made in Mamaroneck and other Westchester county communities, where a group of parents have placed on sale a different type of animated picture book. Selling for 10 cents, it resembles other comic books in size and colors but contains Hans Christian Andersen's story "The Nightingale" illustrated by Dong Kingman, Guggenheim art prize winner. The project was launched by a group of neighbors who provided $500 each to cover the initial cost. Other books with stories by Andersen and Grimm will follow once a month. Sale will gradually be promoted throughout the nation. Sponsors of the project say that children have been conditioned to enjoy "activated" books that can be bought at newsstands, and that this form of visual education must be improved.

* * *

New York Grange Favors Religion in Schools

Actions taken annually by the New York state Grange provide a guide to the trend of thinking among our rural population. This Grange, which with 142,000 members is the largest state Grange in the nation, has just held its 1948 meeting in Lake Placid. A resolution was passed which favored religious education "in all public schools where it is desired" and labeled as "un-American" the Supreme Court decision of last March declaring religious teaching unconstitutional in public schools. The Grange declared against repeal of the Taft-Hartley law and tabled a resolution calling for social security for farmers. For the first time the farmers endorsed the St. Lawrence river power project, but made no reference to the seaway phase of the development.

* * *

And So Forth

Over 50 employees of the United Nations headquarters at Lake Success, representing 22 foreign countries, were guests of families in Binghamton, Johnson City and Endicott for the Christmas week end. The group was made up of librarians, translators, secretaries and other clerical workers and their families. The plan was sponsored by the Rotary clubs of the three cities.

John A. Lyons, state correction commissioner, reports that there has been no postwar increase in crime in this state. The state prison population on Nov. 1 was 16,513, which is 1,789 below the all-time high of 18,302 in March 1941.

After 362 days of work, inmates of Walkill prison in Ulster county have turned an attic space into a Catholic chapel. Contributions of labor and money came from the building trades council of the area.

At the most recent meeting of the Tompkins county council of churches a resolution was passed affirming support of the Supreme Court decision concerning church and state.

For the third successive year an octette from the West Point choir sang at the union Thanksgiving service which was held at West Haverstraw Presbyterian Church for the surrounding area.

WALTER D. CAVERT.

Chapel Where Jan Hus First Preached to be Restored

Work has begun on the restoration of historic Bethlehem Chapel in Prague, Czechoslovakia, where Jan Hus, forerunner of the Reformation, preached his first sermons from 1402 to 1413, Religious News

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Service reports. Plans for the work were inaugurated by an interdenominational lay organization in 1941, but the government adopted the project last July and set up an official commission to supervise it.

Study Shows Fewer Ministers Than in 1940

A recent study by the Federal Council of Churches' commission on the ministry indicates that there are now 104 ministers for each 100,000 Americans, compared with 137 for each 100,000 in 1940. The median age of ministers is 45.8 years, as compared with 44.1 for doctors and 33 for research scientists.

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Explains Catholic 'Reform' Trends

Brazilian Priest Who Left Fold for New Church Declares the 'Liturgical' Movement Is Growing

SÃO PAULO, BRAZIL, Dec. 11.—In a recent lecture at the Christian Church of São Paulo, Carlos de Mattos declared that there is a strong movement for reform within the Roman Catholic Church. Dr. de Mattos, a former priest, a graduate of the University of Louvain and at one time a professor in the Catholic faculty of philosophy here, abandoned Roman Catholicism for the Brazilian Catholic Church, which rejects the doctrine of papal infallibility and the practice of celibacy by the priesthood while observing other Roman Catholic doctrines and practices. He said that the "liturgical" (reform) movement considers the church the "church of Christ, not of the pope." It seeks to be "social, free and mystical," not "individualist, legalistic and authoritarian"—qualities which it attributes to the "stronger current in Catholicism, namely, Jesuitism." The major conflict in modern Catholicism, Dr. de Mattos said, is between "liberalism and authoritarianism."

* * *

The Spirit versus Ancient Law

Dr. de Mattos describes the task which the Brazilian Catholic Church must undertake as "the fight of the spirit of the New Testament against the spirit of ancient law and paganism." This church, he points out, is only in the beginning stage. "It must first bring about a reformation of Catholicism and choose a new conception of Christianity, abandoning a formalistic and covetous Catholicism," he said. "Separation from Rome is only one phase of the problem; even greater is the need to reform Catholicism."

* * *

Honor São Paulo Professor, Protestant Lay Preacher

Flaminio Favero, a professor of medical jurisprudence at the University of São Paulo who is considered to be the top authority in his field in Brazil if not in all South America, was honored last month on his completion of a quarter-century's teaching at the university. An entire week of special events at the university was dedicated to him. Each evening a professor of medicine or of law spoke on some phase of Professor Favero's work in its legal, medical or penological aspects, and saluted this scholar not only for his professional accomplishments but for his spiritual and moral influence, his noble character and his religious convictions. (He is a Protestant lay preacher and often writes on religious matters.) A professor of psychiatry cited the fact that the nazi war criminals, while cultured persons, were lacking in moral character; Professor Favero, he said, combined character and culture in a manner to provide an excellent example for the younger generation. A professor of law, a freethinker, said that he envied Professor Favero the faith which had led him to "find the way" and "build his house on

a rock." At a religious service held in Professor Favero's honor, it was emphasized that he is a "fruit of Brazilian Protestantism," which, although comparatively young, has given the country many writers, judges, orators and scientists. Recognition was accorded the anniversary also in the city and state courts, in the state legislative assembly, in the city hall and even in the federal house of representatives. At one time Professor Favero was director of the São Paulo state penitentiary.

* * *

French Visitor Praises Brazilian Protestantism

Prof. Emile Leonard of the University of Aix-Marseille, now at the University of São Paulo, declared recently that he has found Brazilian Protestantism "the greatest in all the Latin American countries." He added that it is even stronger than French Protestantism, which now has 800,000 adherents; Brazilian Protestants number more than 1,000,000. Professor Leonard warned Protestants here to avoid "orthodoxy and conformism." He believes that the split between liberal and conservative Protestants in this country is a sign of a great revival that will bring spiritual progress.

* * *

Influence of 'Unitas' Spreading

Unitas, non-sectarian review, which is commemorating its 10th anniversary this month, has an influence that reaches far beyond the Protestant churches it is designed to serve. It has thousands of readers from one end of the country to the other, and so far this month has gained 500 more. Even some liberal Catholics are interested in the magazine. Miguel Rizzo, well known writer and minister who edits the review, commented recently that one reason for its success is that "it does not preach theological speculations, but deals with spiritual realities, experimental issues and vital questions—the Christianity of Christ."

* * *

Amsterdam Echoes In Brazil

Even the liberal secular press of this country has commented on the discussion of social and political issues at the Amsterdam Assembly of the World Council of Churches. *Unitas,* the *Christian World* and the *Christian Cooperator,* all liberal Christian magazines, have carried many articles and notes setting forth the importance of the assembly. Brazil had two delegates at Amsterdam, Samuel Rizzo, Presbyterian, and Josué Cardoso d'Afonseca, Methodist. Dr. d'Afonseca said recently that only the future will give the answer to the question whether Amsterdam was the greatest event for Protestantism since the Reformation. He stressed the influence of Reinhold Niebuhr in the assembly, and noted that John Mott in his address to the delegates mentioned the late Erasmo Braga, great Brazilian leader and writer.

João Del Nero.

People of Frankfurt Send Window to U.S. Church

In gratitude for the food, medicine and clothing sent from U.S. Lutheran churches through Lutheran World Action, the people of Frankfurt are sending to the American Lutheran Church in Woodland, Calif., a stained glass window made by an artist residing in Frankfurt. The mission congregation in Woodland was selected to receive the gift because it ranks near the top in per capita giving to L.W.A.

World Council Urges That Arab Relief Be Pushed

The committee for the World Council's refugee division at a recent meeting in Geneva passed a resolution welcoming the United Nations action in voting to set up a disaster relief project to aid Arab refugees in the Middle East, but pointing out that implementation of the work depends upon voluntary contribution by U.N. member nations. The committee decided to urge national Christian relief agencies (e.g., Church World Service in the U.S.) to press their respective governments to make a contribution toward the project. As an advance to the disaster relief project, the International Relief Organization has made available $850,000 for the purchase of wheat and flour and has sent an initial shipment of 60,000 blankets to Port Said and to Beirut.

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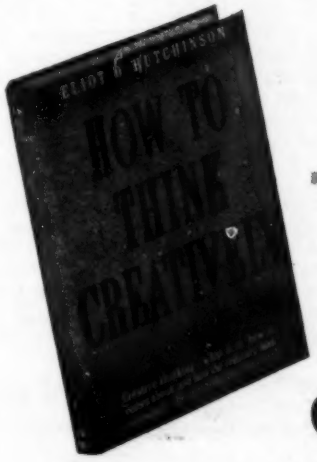

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• ELIOT D. HUTCHINSON, a native of Massachusetts, received his M.A. and Ph.D. degrees from Harvard and studied at the University of Berlin and Cambridge University. Formerly he was professor of psychology at the University of Rochester and training specialist at Sylvania Electric Products, Inc. He now devotes his entire time to writing.

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Issue Call For Work Campers

World Council Youth Department Needs 100 Volunteers for Its Projects in Europe Next Summer

NEW YORK, Dec. 29.—The World Council of Churches has issued a call for 100 American Christian youth to volunteer for reconstruction work in Europe during the summer of 1949. Pointing out that European young people "are hungry to meet mature, thoughtful, understanding Americans and dedicated Christians," William Keys, secretary of the World Council's youth department, says that work camps for Christian reconstruction were set up in France, Germany and Italy by the department last summer. "Christian youth movements in many countries have strongly recommended that we continue the work camp program," he reports. Specific projects already arranged include the rebuilding of a youth center at Stuttgart, Germany, and construction work at Agape, a "youth village" near Praly, Italy. Both were in operation last summer. Other projects are planned for France, possibly at the Collège Cévenol at Le Chambon-sur-Lignon. Applicants for the international work camps should be over 18 years of age, Mr. Keys points out, and should be prepared to meet, either personally or through a church or student group, total expenses of $600 or more. A working knowledge of either French or German is desirable.

* * *

Christians, Jews Issue Holiday Messages

In his Christmas message as president of the Federal Council of Churches, Bishop John S. Stamm said: "There are in the world many who need things—food, clothing and shelter—and we should do all we can to supply these needs. . . . More, however, is needed. Men need comradeship and fellowship—an interest in themselves as spiritual personalities. Christmas reminds us that only as men learn to live spiritual lives will they find fullness of life." On the same week end that Christians were celebrating Christmas, Jews were celebrating Hanukkah, the "feast of lights," observance of which began in their houses of worship Sunday evening and will continue for eight days. This festival, established by Judas Maccabeus in 165 B.C., commemorates the purification of the Temple of Jerusalem after it had been defiled by Antiochus Epiphanes. Through its president, Rabbi Robert Gordis, the Synagogue Council of America sent holiday greetings from "the Jews to our Christian brethren, reaffirming the sense of solidarity and brotherhood binding all God's children together."

* * *

And So Forth

More than 400 children and adults on Christmas Eve joined the 38th annual pilgrimage to the grave of Clement Clarke Moore, who in 1822 wrote "A Visit from St. Nicholas." They placed a wreath and lanterns on the snow-banked grave and sang "O come all ye faithful."

Frank C. Laubach, pioneer missionary educator, has just left to spend 10 weeks initiating a literacy campaign in Siam at the invitation of the Siamese government. With him went his son Robert, who will serve as business manager, and Mr. and Mrs. Philip Gray, artists who with local workers will devise and construct the literacy lessons.

Receipts at the Easton, Pa., warehouse of Lutheran World Relief reached a new high for the year in November—268,383 pounds. During the month the federation sent 81 tons of steel bars to Finland, where they will be used to reinforce concrete in the renovating and rebuilding of church institutions.

Under auspices of the Harlem committee of the Urban League of Greater New York, a testimonial dinner was held last week honoring Winthrop Rockefeller for his "unselfish devotion and untiring efforts" to expand the influence of the league in the Harlem community and for his service "in the cause of American teamwork."

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Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Isn't It Romantic? (Par.) *Comedy*, with songs. Widowed Confederate major in small Indiana town of 40 years ago devotes himself to writing notes for a book proving the north was treacherous, while his daughters try to stretch the check an aunt sends monthly to keep up the front their father requires. They must also keep in line an assorted list of suitors. Some scenes are not so bad, but weary direction and frequent repetition of ideas add up to a rather *boring* whole. M,Y

The Man from Colorado (Col.) Ellen Drew, Glenn Ford, William Holden. *Melodrama.* How a former Civil War major lets his lust for power and killing run away with him when he is made a judge in a Colorado mining district, and how justice triumphs in the end. Some outstanding technicolored scenery. *Lots of excitement,* and more character motivation than in usual western—but still the same old stand-bys. M,Y

The Paleface (Par.) Bob Hope, Jane Russell. *Farce.* Hope as usual fear-filled tenderfoot compelled by fate to live up to an entirely undeserved reputation in pioneer town as a hero, an Indian fighter and a dead shot. The *same old Hope wisecracks and gags,* done up in western trappings. Part of it good satire on western movies. But there are stretches of rather dull improvisation, and the leading lady adds little in the way of acting. One very suggestive dance. M,Y

Red River (UA) Walter Brennan, Montgomery Clift, John Wayne. *Melodrama.* The building of a mighty ranch in southern Texas by a ruthless lone pioneer, his feuding with the adopted son who loves him but deplores his stubborn hardness, and, finally, the first driving of cattle over the Chisholm trail to Abilene. Up to the last few reels undoubtedly *one of the most convincing cowboy films ever made.* There is a reality about the men portrayed, a scope and magnificence of scene, a feeling of space, of dust, of outdoor life. In the end, an entirely incongruous romance is dragged in. M,Y

BEST CURRENT FILMS

For Family: Deep Waters, Fighting Father Dunne, Give My Regards to Broadway, The Hills of Home, I Remember Mama, Life with Father, Melody Time, Mr. Blandings Builds His Dream House, Olympic Games of 1948, Rachel and the Stranger, The Search, The Secret Land.

For Mature Audiences: Apartment for Peggy, Canon City, Four Faces West, Friendly Persuasion, Great Expectations, Hamlet, Johnny Belinda, Live Today for Tomorrow, Pitfall, Shoe-Shine, The Snake Pit, The Treasure of the Sierra Madre. 1-19-49

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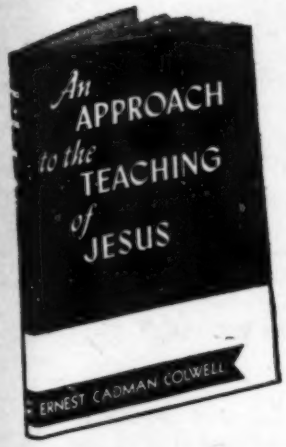

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